

# The Schauffler Missionary Training School

1886-1914

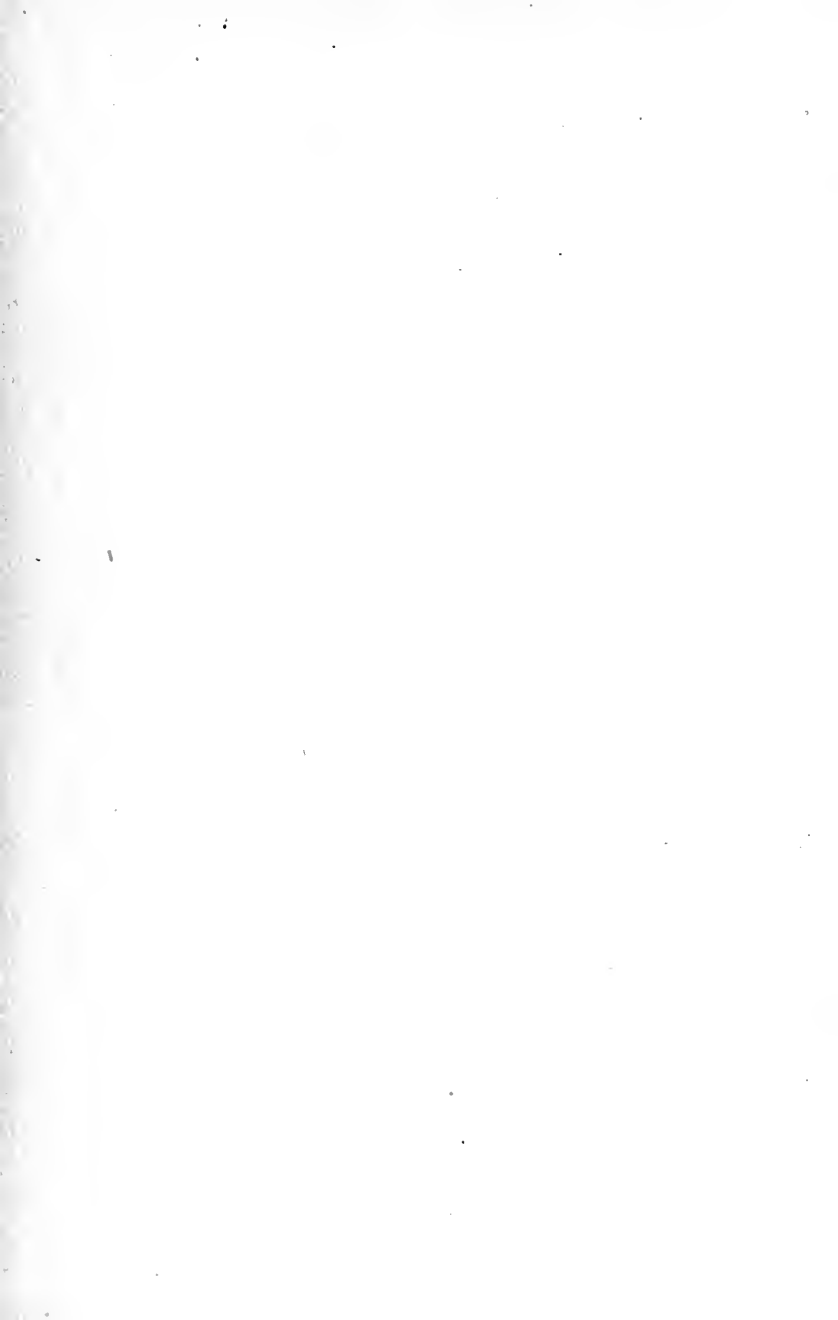
---

BY

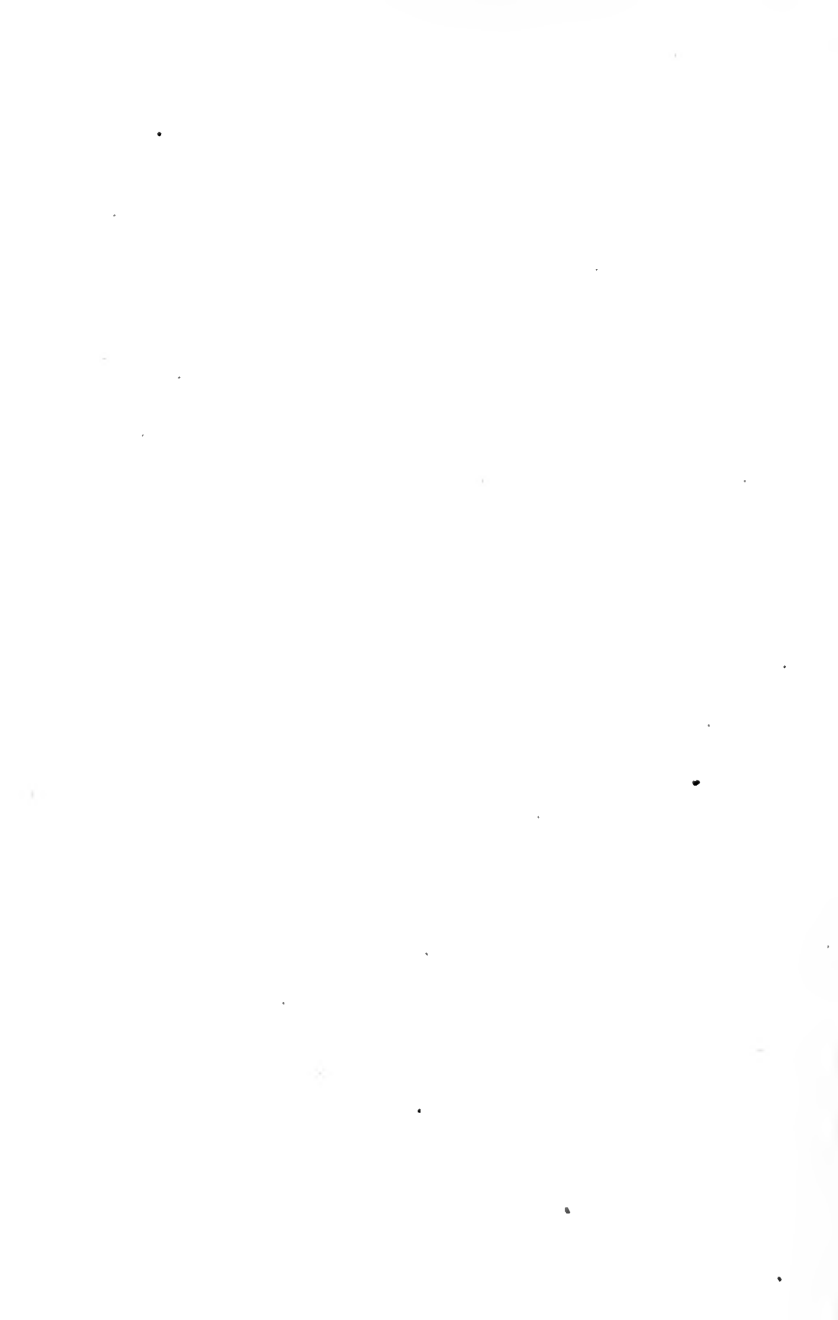
HENRY MARTYN TENNEY











Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation





**REV. HENRY ALBERT SCHAUFFLER, D.D.,**  
Superintendent of Slavic Missionary Work and Founder of the School.

# The Schauffler Missionary Training School



*By*  
*Henry Martyn Tenney*

1886-1914

Copyrighted by  
The Schauffler Missionary Training School  
1915

THE GARDNER PRINTING COMPANY  
CLEVELAND, OHIO  
1915

*To the Men and Women  
Of Faith and Vision  
Who Labor and Pray  
For a Christian America*

# Contents

	PAGE
Introduction . . . . .	7
Foreword . . . . .	9
I Heredity . . . . .	13
II Parentage . . . . .	20
III The Field and Work . . . . .	29
IV Laborers for the Harvest . . . . .	38
V Woman's Work for Women . . . . .	49
VI Beginnings . . . . .	60
VII The New Home . . . . .	75
VIII Financial Problems and Home Missionary Relations . . . . .	83
IX Early Missionary Experiences . . . . .	117
X Administrative Changes . . . . .	133
XI The Well Done of the Faithful Servant. . . . .	142
XII Reorganization . . . . .	163
XIII Progress and Endowment . . . . .	173
XIV Review of Ten Years of Service in the Schauffler Missionary Training School—1899-1909. . . . .	186
XV Fruitful Years . . . . .	199
XVI "A Sabbath Year" . . . . .	206
XVII The Year 1914—An Illuminating Report. . . . .	217
XVIII Biographical Sketches . . . . .	256
XIX Visions from the Towers . . . . .	295
XX Schauffler Graduates—The Leaveners of Our Home Life . . . . .	303
XXI Cleveland Presbyterianism and the Schauffler School . . . . .	311
XXII Schauffler as a Home and Foreign Missionary Agency . . . . .	316
XXIII The Woman's Home Missionary Federation—Buildings and Endowment—\$125,000 in Five Years—After the War in America and Europe . . . . .	323
Appendix . . . . .	337
Index . . . . .	341



## Illustrations

	PAGE
Rev. Henry Albert Schauffler, D.D.....	<i>Frontispiece</i>
Rev. J. G. Fraser, D.D.....	6
Rev. William G. Schauffler, D.D.....	12
Park Street Church, Boston .....	16
Mrs. Mary Reynolds Schauffler .....	18
Rev. Charles Terry Collins .....	31
Olivet Chapel .....	33
Bethlehem Congregational Church .....	35
Mr. George Henry Whitcomb .....	39
Mrs. Clara Hobart Schauffler .....	48
Mr. and Mrs. Donley Hobart .....	63
Miss Ella Hobart .....	64
House on Broadway Where Schauffler School Began.....	66
Miss Mary Anna Peck .....	71
Present Home of the School (1914).....	74
Mrs. E. G. Baldwin .....	85
Mrs. Bertha Juengling Harris .....	118
Mrs. Mary Wooster Mills .....	134
Mr. H. Clark Ford.....	172
Mrs. Mary Deas Sicha .....	174
Miss Fanny Stern .....	175
Mrs. Elizabeth C. Osborne .....	175
Miss Abbie M. Allyn .....	184
Miss Marie Jindra .....	198
Rev. John Faris Berry, B.D.....	214
Mrs. William Kincaid .....	243
Miss Marie Reitingner .....	257
Miss Mary Brehovsky .....	268
Miss Mary Rovnak .....	287
Miss Miriam L. Woodberry .....	295
Mrs. Hastings H. Hart .....	304
Rev. Charles L. Zorbaugh, D.D.....	311
Rev. Herman F. Swartz .....	317
Mr. Forrest Amos Coburn.....	328
Mr. Charles H. Hopkinson .....	329



REV. J. G. FRASER, D.D.,

Registrar and Treasurer of the Ohio State Conference.

Intimately associated with the School and its work from its inception

## Introduction

That there are as true Saints of God, living the commonplace life, in our homes, and shops, and stores, and offices, as any who have been canonized by the church, or who have grown to long distance sainthood through the perspective of the years, we are slowly beginning to comprehend.

And we are beginning to wonder if there are not great building movements and real romances of the Kingdom quietly and slowly growing up before our eyes and under our hands, not to be fully recognized until they are seen in later years in their true proportion.

Such is, and is to be, The Schaufler Missionary Training School. The splendid and unconquerable faith of its founder; the unfaltering devotion of its first principal; the invincible courage of its present principal and her fellow workers; the trial of faith by frequent stress in past years; the world-wide field of the present, and the sublime vision of the future; and the rallying to its aid of the "great host of the women that publish the tidings" of the Lord's word; all make this a great hour in its history, and the pledge of a greater.

The School is singularly fortunate in its historian. With rare skill and quiet and ever growing strength,

Dr. Tenney unrolls the fascinating panorama of the life of the School.

This is a thrilling Romance of the Kingdom.

J. G. FRASER.

## Foreword

While The Schauffler Missionary Training School owes its origin and development primarily to members of the Congregational denomination, and is formally recognized and aided by missionary societies of that body, as the following History indicates, it should be said that both in organization and in spirit the School is broadly catholic.

Its corporation is a self-perpetuating body, subject to no ecclesiastical control, and in its membership different denominations are represented. Its students, during their school days, are actively engaged in Christian work under the direction of Cleveland pastors of the different denominations. Its graduates are serving churches and missionary organizations of many of the different denominations throughout the United States.

The School aims to train its students in the simple and fundamental principles of the gospel of our Lord, and to so inspire them with his spirit of genuine brotherhood and loving service that they shall find their joy in laboring with any and all who are looking with compassion upon the hungering immigrant multitudes, and are in earnest to supply their spiritual need.

Recognizing this simplicity of aim and breadth of purpose the School has been glad to feel that it had the confidence of fellow Christians of the sister denominations, and has welcomed generous contributions for its support. During the early days, especially when, almost alone, Dr. Schauffler was making his heroic struggle for its establishment, was this financial aid rendered. Such fraternal cooperation is always most welcome.

And in such an institution, and for such a work as this, how peculiarly fitting and important it is that the earnest prayer of our Lord, "that they may be one," should find its answer!

In the preparation of this volume the records of the different organizations with which the School has been connected, and the columns of the "Bible Reader" and the "Schauffler Memorial," have been freely drawn upon. Grateful recognition is also made of the aid rendered by the many friends of Schauffler with whom the writer has conferred in the progress of the work.

It is an unpretentious record, but it reveals the presence and guidance of the unseen Spirit of our Lord, and his earnest desire and purpose to use the humblest agencies in the outworking of his vast designs for the saving and blessing of men.

It is submitted with the prayer that it may be

---

used not only to deepen interest in the School itself, but to feed the fires of a sustained enthusiasm for the whole stupendous work of which it is a part—the work for which Christ died—“that he might also gather into one the children of God that are scattered abroad.”



REV. WILLIAM G. SCHAUFFLER, D.D.,  
Missionary under the American Board to the Turkish Empire.



# **The Schauffler Missionary Training School**

## **CHAPTER I**

### **Heredity**

Heredity in institutions is a force to be reckoned with, as it is in the life of individuals. It is a great thing to have a good ancestry. In this particular The Schauffler Missionary Training School has been peculiarly blessed.

It could hardly be other than it is, a School of all languages and races for all the races and languages that are gathered, in the Providence of God, under the flag of our country.

Primarily, the Schauffler School owes its being to the birth of a son to humble, artisan parents in Stuttgart, Germany, in the year 1798. This son was William G. Schauffler. Before he was seven years of age, because of the distress caused by the Napoleonic wars, his family with other colonists entered upon a journey which continued for nine months, and which led them to their settlement in the seaport town of Odessa, in Southern Russia.

Here, with his parents, the boy lived until past twenty years of age, acquiring only the rudiments of an education, laboring with his father and brothers as wood-turners and instrument-makers, which was their trade, untaught religiously, though with

unexpressed spiritual longings and the sense of need, spending his spare time with his self-made flute, and in the study and practice of music and drawing, which fascinated him, and in acquiring the languages which were spoken about him—the Russian, the French, and Italian—for which he developed a remarkable facility, and later the English, with which he here for the first time came in contact.

But if the Schauffler School owes its existence to the birth of this lad, it certainly owes its character to his birth from above. The spiritual father of William G. Schauffler was Ignatius Lindl, a Catholic priest of Bavaria, who, because of his evangelical views, had suffered imprisonment and persecution in his own country, and through the influence of Alexander I. was permitted to remove to Russia. With followers from Germany, Lindl reached Odessa in 1820.

It was curiosity to hear a distinguished preacher which first led Schauffler to his meetings. But the truth preached brought to him the knowledge of Christ, and led to his heartfelt adoption of the Christian life, and to his consecration to Christian service.

The influence of itinerant missionaries to the Jews kindled in him the missionary spirit and led him to determine to become a self-supporting missionary

to the people to whom the Lord should send him. Marriage, for such a life as he purposed for himself, was out of the question.

In the development of this purpose he went to Constantinople, and later to Smyrna. There he came into touch with English and American missionaries, and especially with Dr. Jonas King of the American Board. Intercourse with these men of wide experience convinced him that his own plans for himself were not practical, and that greater preparation for effective missionary service was necessary.

An American brig, bound for Boston, invited him to seek preparation in the new world, and with a letter of introduction to the Secretary of the American Board, and only a Spanish dollar in his pocket after his passage was paid, he took ship, trusting in God and in his ability to work his own way.

The life of William G. Schauffler is a romance of Providential guidance, of intense Christian enthusiasm, of pluck and sturdy self-reliance.

His reception by the officers of the American Board in Boston, his wonderful five years of study in the Theological Seminary at Andover, his fervid spirit coupled with remarkable humility and unflagging industry, that gift of tongues which enabled him before the end came to conquer almost the confusions of Babel and understand twenty-six lan-



PARK STREET CHURCH, BOSTON

guages and preach in six, his remarkable acceptance as a preacher in the strong churches of New England—all these combined created the impression that here was a man peculiarly called of God for especial service in the great world-field. Quite contrary to its custom, therefore, the American Board invited this young foreigner to become one of its missionaries, and on the fourteenth day of November, 1831, he was ordained as a missionary to the Jews in the Turkish Empire, at Park Street Church, Boston.

A Jewish mission in Smyrna, and the removal of the printing office of the American Board from Malta to that city, determined his first field of labor. And in Miss Mary Reynolds, of New Haven, Connecticut, who inaugurated female education in Turkey, and was there conducting a large mission school for the Greeks, he found the devoted companion and partner of his life and work.

Their marriage occurred at the house of Commodore Porter, the United States Ambassador to Turkey, at Constantinople, February 26, 1834. The feature of the event, which he laughingly recalled, was the fact that, while the bride was making ready, to lose no time, he gave a Hebrew lesson to a fellow-worker, and became so absorbed that he lost all sense of time, and the ceremony was delayed until he could be found.



MRS. MARY REYNOLDS SCHAUFFLER

Upon the remarkable missionary career of Dr. and Mrs. Schauffler in the Turkish Empire, covering a period of forty-nine years, of the journeyings oft, the persecutions, and perils by cholera and plague through which they passed repeatedly, and of the great work of translating the Scriptures into the Hebrew-Spanish and the Osmanli Turkish language, we cannot here dwell.

A more striking contrast can hardly be imagined than the humble German immigrant lad of seven years, fleeing to Russia with his parents from the terrors of the Napoleonic wars, or the convert of Odessa proposing to go out to serve God at his own charges as an itinerant, celibate missionary, and the world-famous cosmopolitan builder of the Kingdom of God, and the devoted husband and father, at the climax of his career.

Little of prophetic wisdom is needed, certainly, to anticipate that in a personality so marked and in a career so manifestly guided of God, there were germs of spiritual life and power which in the generations following would be sure to develop and bear their fruit in forceful Christian lives and in institutions which would multiply laborers and equip them for worldwide service in the fields of the Lord.

## CHAPTER II

### Parentage

The family of Dr. William G. Schauffler consisted of six sons, only four of whom grew to manhood and have lived to perpetuate and extend the influence of their parents in the world.

Henry Albert Schauffler, the third of these sons and the founder of The Schauffler Missionary Training School, was born in Constantinople, September 4, 1837. During the year previous, death had bereaved these parents of their two older sons, and they had passed terrible months while the plague was sweeping away thousands by their side; and they were compelled to fight literally for their own lives, and were taxed to the utmost in body and spirit by the sickness and death of beloved colleagues in missionary service.

Of the boyhood and early life of Henry A. Schauffler, his son, Henry Park Schauffler has written:

“Father’s boyhood was spent in Constantinople. His training was such that he very early gave his heart to Christ. Even as a small boy he was interested in the work which his father was doing as a missionary and translator of the Bible. One of his favorite games was playing church, and I am told



that at every opportunity that offered he would reprove one of the younger boys and warn him solemnly to keep silence in the 'house of God.' The first Christian work which he undertook was during the Crimean war. Five miles from his home there was an encampment of 10,000 French troops. With his three brothers he would arm himself with great carpetbags full of Testaments and together the boys would besiege this camp. Soon the boys with their Testaments became so popular that the moment they came within sight of the camp the soldiers would swarm out and beg for a Testament.

"His education was a liberal one, not only in book learning but also in art and manual labor. In whatever he undertook he excelled. Thrown into the Bosphorus by his swimming teacher he was compelled to learn the art in double-quick time. He became a splendid swimmer; he was a first-rate carpenter; he learned to draw excellently and painted well. Besides this, at a very early age his father taught him to play the flute. He was also a good singer. In these early Constantinople days the foundation of his linguistic skill was laid. There in that cosmopolitan city he learned not only Turkish, but German, French and Greek. To this, later on, was added Italian, Spanish, Latin, Hebrew and Bohemian.

"As a young man he was able to earn quite a little

money by drawing war pictures for the 'London Illustrated News.' When the time arrived for his college education, he earned his way to London by acting as interpreter on one of the vessels carrying prisoners of war. He entered Williams College and before long became one of the leaders among the young men. There was a marked difference of position between those who were members of secret fraternities and those who were left out. He at once began to champion the cause of those left out, organizing them into an anti-secret society, which later developed into the Delta Upsilon Fraternity. So he came to be known as the 'king of the Oudens,' or 'outsiders.' At Williams he came very strongly under the influence of President Mark Hopkins.

"After graduation in 1859 he entered Andover Seminary and there came under the equally dominating influence of Professor Park."

Two years only were spent at Andover, followed by a briefer course at the Harvard Law School, in preparation for the work of teaching which he anticipated for himself in the East.

In November, 1862, he married Miss Clara E. Grey of Springfield, Massachusetts, whose life and missionary career were published by the American Tract Society in its series of "American Heroes on Mission Fields."

It was at this time that Dr. Christopher R. Roberts of New York was planning the establishment of Robert College in Constantinople, with Dr. Cyrus Hamlin at its head. To a professorship in this now commanding Christian college on the Bosphorus Mr. Schauffler was called. Accepting this appointment, Mr. Schauffler returned to Constantinople with his young wife. With him was associated the Rev. George A. Perkins, and on the sixteenth of September, 1863, Robert College entered upon its career with two instructors and four students.

As a pioneer, therefore, in the work of the higher education in the East, the name of Henry Albert Schauffler stands enrolled.

The influence of Robert College in awakening the minds, in exalting and transforming the ideals, and in kindling the patriotic enthusiasm of its students, and through them of the multitudes whom they have influenced, has been most marked. Hundreds have been graduated from its classes, and have gone out to take positions of importance and power in the Turkish Empire. Of this institution it has been well said that "it was influential in building up the free state of Bulgaria in the Balkan Peninsula, has set a standard for missionary education which has led to far-reaching results in many mission lands, and has led to the founding of a large

number of government and national schools in Turkey."

The outcome of the recent war in the Balkans has brought disappointment and sorrow to Christian hearts everywhere, because it is apparent that the spirit of an intelligent Christian brotherhood among the allies is neither as pervasive nor as commanding as had been hoped. And yet nothing is more certain than that the leaven which Robert College and its allied Christian agencies now at work in that troubled land are kneading into the minds and hearts of these peoples, will continue to be hid in the lump, and to work until the whole is leavened.

It is a great thing for one to be in at the beginning of such a work as that of Christian education in the Turkish Empire. After two years of devoted service in laying the foundations of Robert College, Mr. Schauffler was called by the American Board to become one of its missionaries in Turkey, which call he did not feel that he could decline.

After a service of several years in Constantinople ill health compelled a return to this country in 1870, where, as soon as possible, he ably represented missionary interests in our colleges and theological seminaries.

In 1872 the American Board decided to undertake the work of Christian evangelization among the

Roman Catholic peoples, and Mr. Schaufler was chosen to inaugurate that work in the Austrian Empire. In the spring of that year Mr. Schaufler went to Austria with his family, and after careful examination decided upon Prague as a starting point. In the autumn he was joined by the Rev. E. A. Adams and Rev. A. W. Clark with their families.

The field of service was most difficult and trying. The workers were met with violent and persistent opposition amounting at times to positive persecution, yet slowly and surely the work grew.

Of this period in the life of Mr. Schaufler his daughter, Mrs. Benjamin W. Larabee, has written:

“These years since 1872, when the Austrian Mission was founded, have seen great stirrings and upheavals in that vast and composite empire. When I visited the Mission in Prague, just thirty years after I had gone there as a little child with my parents, I was deeply impressed with the tokens of a larger religious liberty, a more enlightened conscience on the part of many, and the wide spread of the work, even beyond the borders of Austria, among Bohemian emigrants to Russia.

“One of the hardest and greatest services Father rendered the Austrian Mission was when he presented the cause of Austria’s need for religious lib-

erty before the meeting of the Evangelical Alliance assembled in Basel, Switzerland, in September, 1879. Well do I remember the weeks of prayerful and painstaking preparation for this great step, the anxious suspense of those of us who awaited the issue of the presentation, and how Mother at that time translated from the German that glorious missionary hymn which became a very part of our family life and supported my parents through many hard experiences:

The cause is Thine, Lord Jesus Christ,  
The cause for which we plead.  
And since it is Thy cause, O Lord,  
It cannot but succeed.  
The grain of corn before it grows  
And signs of fruitful harvest shows,  
To nature lost must wilt and die,  
And in the ground unheeded lie;  
Through death be lost,—  
To self entirely lost.

“I own a letter, scribbled in pencil by Father while he was sitting at the back of the platform of the church in Basel where by a rising and unanimous vote the great assembly decided to ‘join itself to the petitioners for religious liberty in Austria’ and ‘appointed a deputation to carry their resolution to the Emperor, accompanying it with the necessary documents and verbal statements.’ The deputation was composed of such members as His Excellency Count

Bismarck-Bohlen, Adjutant General of the German Empire, Alderman McArthur, M. P. of London, and other notable men from France, England, Switzerland and America. How well they succeeded in this great task is a matter of history, and from that time dates a new era for religious life and work in Austria. As Father says in the letter referred to, 'It is simply wonderful how God has led to this result, how He has cleared away difficulty upon difficulty, and brought men of the most commanding influence to take up the cause with energy.'

"But with all the public work and the vast amount of planning which he had to do with his few associates, his heart was ever in the work of winning and helping individual souls. Perhaps the greatest work Father did for Austria was to help many a young student or minister into a personal knowledge of Christ and a yearning to work for souls, or to guide straying feet into the way of peace, or to help struggling young Christians to enter upon the prayer life. At one time, when his strength seemed to be failing, he had almost determined to give up a weekly Bohemian meeting with a set of students, but after praying over it for the last time he concluded that God would give him strength for it. The meeting continued, and immediately began to increase in numbers and influence, and an experience with one of

its members made the leader rejoice that it was not stopped.

“But not only for Austria was the work in Austria done. All over America and in several other lands men and women are now working for Christ who came under the influence of his Christlike life in Austria. How little Father realized when he helped and touched some of those young lives that he was preparing his fellow workers for a great service in the land of their adoption; a service that should go on long after his earthly life was over!”



## CHAPTER III

### The Field and Work

After nine years of strenuous missionary endeavor in Austria, the serious illness of Mrs. Schauffler, caused in large measure by the hardships and persecutions which she had suffered in their united work, led Mr. Schauffler, in 1881, to return to America with his family.

It was his purpose to return to Austria again as soon as circumstances would permit. For service there he was especially and providentially prepared. He was master of the languages of that polyglot empire, and acquainted with its heterogeneous peoples.

He was rich in the experience which was indispensable to the successful prosecution of Christian work in the face of the tremendous obstacles of ignorance, indifference, superstition, intolerance and ecclesiastical and governmental opposition and persecution to be encountered. To have turned aside from that particular form of ministry to the unshepherded multitudes of the Slavic peoples would have seemed like the surrender of that for which his whole life had been a preparation.

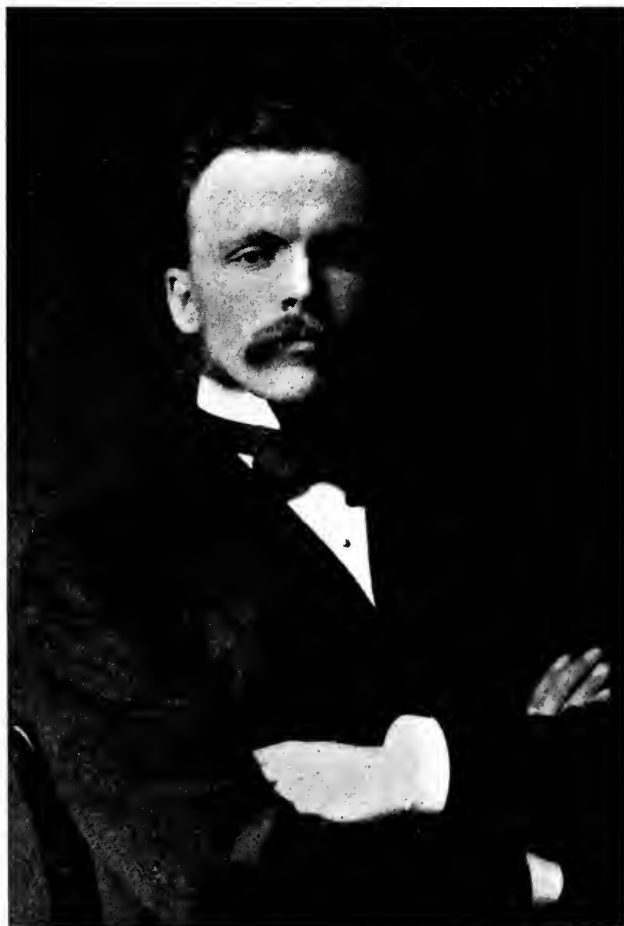
In his return to America, therefore, he and his shared to the full the experience of those fathers of

the faith of whom it is written, "They were under the cloud and passed through the sea, and were baptized in the cloud and in the sea."

But the purpose of God reached above the clouds and beyond the seas. Men see only that which is near at hand; God sees afar off. And often when men seem to have reached the limit of their power in disappointment and apparent failure, God opens to them new fields and visions which make it apparent that the past with all of its achievements and promises is only the preparation for a more ample and potential future.

In the world's history there has been no movement of men more stupendous and transforming in its influence, probably, than the emigrative movement now in progress of the peoples of the Old World to this new world of the United States. The invasion of the Roman Empire by the hordes from the north was insignificant in comparison. It is manifestly a providential movement. The forces which have made it possible, and which have set it in motion, have been in preparation for generations. It was inevitable, foreordained to come to pass.

Its beginnings were insignificant, and Christian people were slow to grasp its meanings and to realize the problems and the perils in which it was involving both the church and the nation.



REV. CHARLES TERRY COLLINS

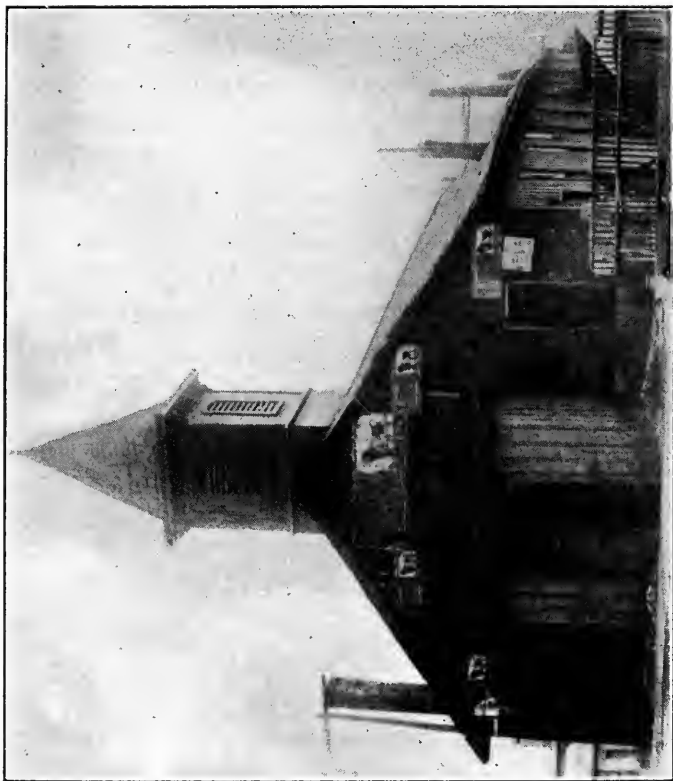
By 1880, however, the movement was so affecting the Slavic peoples of Austria and sending them to this country, that it was attracting public attention. Previous to Mr. Schauffler's return to America, letters from both Americans and Bohemians had been received by the Bohemian missionaries in Prague, pointing to the fact that there were in this country 250,000 Bohemians wholly out of touch with American religious life and without religious leadership.

Among those who were most deeply interested in this problem was the Rev. Charles Terry Collins, pastor of the Plymouth Congregational Church of Cleveland, Ohio, who about this time preached a striking sermon on "The Modern Migration of Nations," which was published and widely distributed by the Congregational Home Missionary Society.

The immediate providential response to the American appeal for these Slavic immigrants seemed to be the enforced presence of Mr. Schauffler in this country.

The removal of Mr. Schauffler and his family to Cleveland, and the beginning there of the first Slavic missionary work in the United States, is best described in his own words:

"In the summer of 1882 Rev. Charles Terry Collins, the pastor of the Plymouth Church, knowing of the destitution of the twenty or twenty-five thou-



OLIVET CHAPEL,  
Where first Protestant religious services were held for Bohemians,  
Cleveland, O.

sand Bohemians of Cleveland, invited me to visit the city and see what could be done for them. The result was a call to become pastor of Olivet Chapel (a mission of Plymouth Church) and a missionary to Bohemians. October 12th, 1882, I removed to Cleveland, and the next Sabbath commenced Bohemian services in Olivet Chapel. This being too far from the chief Bohemian Colony, an invitation of the Broadway M. E. Church to use their rear room was accepted in December, 1882."

In the summer of 1883 (June 25th), a conference of members of our city Congregational churches was called, which resolved to recommend to the churches to adopt the Bohemian work, and to contribute \$1,000 a year to its support, the American Home Missionary Society agreeing to supplement this amount. This action being accepted by the Cleveland Congregational churches, resulted in the formation in due time of the Bohemian Mission Board of Cleveland.

In December, 1883, the Bohemian service was removed to the small Republican wigwam on Czar street, where an English service and week-evening meeting and Sunday school were commenced.

Early in 1884 a lot was secured on Broadway, in the center of the Bohemian Colony. Funds were then collected from friends of the work, irrespective



BETHLEHEM CONGREGATIONAL CHURCH

of denomination, and Bethlehem Church was erected at a cost of \$8,000. It was dedicated January 1, 1885.

This was the first building provided by Americans to be used exclusively for Slavic mission work, and was named "Bethlehem" after the church in which John Huss, the Bohemian reformer, preached in Prague, Austria.

Earlier than this, however, the national character of this work had been recognized, and on the 12th of October, 1883, the Congregational Home Missionary Society commissioned Mr. Schauffler as Superintendent of Slavic Missions in the United States — the first recognition by any national society that American Christians had any obligations to these neglected peoples.

The mission had just entered upon its hopeful career when its founder, Charles Terry Collins, died, December 21, 1883, leaving the legacy of his large expectations, and the responsibility of its fulfillment to the man whom Providence had so manifestly chosen to be its director.

Mr. Schauffler inaugurated at once a vigorous policy looking toward the expansion of the local work and a thorough survey of other Slavic colonies. As the fruitage of his untiring efforts missions were established in Cleveland, which led in a few years to



the organization of four Slavic churches. A most important work was developed in the midst of the 50,000 Bohemians of Chicago, with the Rev. Edwin A. Adams, a former co-worker with Mr. Schauffler in the Austrian Mission, at its head. Bohemian Missions were established also in St. Louis, Missouri; Iowa City, Iowa; Omaha and Crete, Nebraska; Milwaukee, Wisconsin; Silver Lake, Minnesota; Slovak Missions in Pittsburgh, Braddock and Duquesne, Pennsylvania, and Polish Missions in Cleveland, Detroit and Bay City, Michigan. Added to these outward results there was given to Christians of other denominations the vision, inspiration, courage and counsel needed to enable those who wished, to undertake the same kind of work where Congregationalists could not attempt it.

It was a wide national field, therefore, which was opened up by the zealous pioneering of this man, who has been well named "The Apostle to the Slavs of the United States," for Protestant evangelism among this people who were then, and are still, coming in upon us as a flood.

In recognition of his long and successful missionary service, in 1890, his alma mater, Williams College, conferred upon him the degree of Doctor of Divinity.

## CHAPTER IV

### Laborers for the Harvest

With the opening of the broad field for Slavic work in the United States, and with the very rapid increase of the Slavic immigrant population, the problem of workers became urgent.

Dr. Schauffler was the only Protestant Christian in the land who could speak to these people in their own tongue. And he was now doubly alone, for the devoted companion of his earlier years and his strong supporter through the labors and trials of his foreign missionary career, after a protracted illness of intense suffering, in September, 1883, had entered into rest.

Out of the depths, therefore, in those anxious and lonely days, his heart responded to the command of our Lord, "Pray ye the Lord of the Harvest that He send forth laborers into His Harvest." An address by Dr. Schauffler delivered at the Annual Meeting of the Congregational Association, May, 1886, expressed his feelings, and indicates the course that he was led to pursue.

"I want to call your attention to two most important new departments of labor for the Slavonic popu-



MR. GEORGE HENRY WHITCOMB

lation, which Ohio has led the way in starting. The first is the Oberlin Training School for Slavic Missionaries.

“A year ago in making my report to the American Home Missionary Society, I said that if we could not find the means to raise up missionaries for the Slavic population, the American Home Missionary Society might as well give up the Slavic department. At the Saratoga Anniversary, Secretary Clark made the most earnest appeal to the Congregational churches to take up the work of training missionaries for the foreign population. I did what I could in the same line. About \$1,100 was pledged by individuals, \$500 coming from Mr. G. Henry Whitcomb, of Worcester, Massachusetts. When the fall came, I asked the New York secretaries who was to take charge of the money and the students? The answer was that the churches had made no such response to our appeals as would warrant the American Home Missionary Society in assuming responsibility for the training of Slavic missionaries. What should I do? Give it up? But that meant virtually giving up the Slavic work, and that I could not think of.

“I went to Oberlin, and to my joy found President Fairchild and Professor Foster (the latter an intimate friend of my Prague colleague, Rev. A. W. Clark, and acquainted with the work in Prague from

personal observation, and thus providentially interested in the Slavic people) ready to join me in taking the personal responsibility for establishing a Slavic Missionary Training Department.

“We engaged a theological student of experience in teaching, who devoted half his time to the instruction of Slavic evangelist students, and now there are five young men there—one a Russian in the regular college course, and two Bohemians, one Pole, and one Hungarian German in the evangelist school. It required some faith to take this step; but the Lord has put the seal of his approval upon this small beginning. The students have given eminent satisfaction to their teachers, and those who have been employed in missionary work in Cleveland have proven themselves workmen worthy of all praise. One of them, a Bohemian, was a year ago a mill hand in the Newburg Wire Works. He had attended our Bohemian services from the beginning, but was converted, as he told me himself, by God’s blessing on the Sunday School lesson containing the verse, ‘Remember now thy Creator, etc.’ I perceived his growth spiritually and intellectually; but when I first proposed to him to study and fit himself for missionary work, he was taken back. Such a thing had never entered his head, and it took some persuasion to lead him to believe that he would ever be

able to study successfully and do missionary work. I wish we had two dozen like him.

"Another is a tall young Kansas farmer. His parents are most godly people, and though they have given up a younger son to study in a Missouri College and fit himself for missionary work, and this oldest son was their reliance, the only one to carry on the farm successfully, yet with a most noble self-denial and genuine love for Christ and the spiritual good of their people, they willingly gave him up too. He also is a young man of good ability and admirable spirit. The Pole is an older man with wife and two children. He is the only converted Pole I know of in the United States and gives good promise of great usefulness. The other two must yet learn Bohemian or Polish, which will not be difficult, as they already know another Slavic language.

"It is very interesting to note what a great change this small training school has made in the missionary situation in a few months. Last fall I went out alone through the West and Northwest visiting Bohemian settlements. I had no one to send to these destitute fields. This summer I expect to send our Polish brother to Detroit to labor three months in the Polish field, where the Detroit Congregational churches built a Polish Mission Chapel two years ago which was last year enlarged to more than

double its first size, but where they have hitherto had no Christian helper that could speak Polish. Two students are to go to work during the summer in Wisconsin and Minnesota, where there is an inviting opening for work among Bohemians. Two students will commence work at Omaha, where Rev. Willard Scott's Congregational Church, itself hardly out of need of help, has purchased a building which is to be dedicated in a few days as the Bethlehem Chapel for their Bohemian Mission. The young men will also visit Bohemian settlements in Nebraska and Kansas. Thus we are able to reach out already and begin to do something to meet the crying demands of the too long neglected Slavic population of these different states.

"But I hasten to say a few words about the second new department, Women's Work for Slavic Women.

"Toward the end of last year, I felt so deeply the need of doing something in this line that, though I knew not where the funds were coming from, I invited Miss Clara Hobart, public school teacher of experience and success, who had taught in the Bohemian district for years, and is a most admirable primary Sunday School superintendent and teacher, to devote herself to missionary work for Bohemian women in Cleveland, and also to train young Bohe-

mians to be Bible readers and missionaries to Slavic women and children. Last January, Miss Hobart entered into this work, and immediately commenced the training of one of our Bethlehem Bohemian Sunday School teachers, instructing her in the Bible and such other branches as were needful, and with her visiting Bohemian families. This experiment has proven very successful. A second young lady has come partially into the work and will devote herself wholly to it if her health will allow. There are others who ought to be under Miss Hobart's training if we had the money to do it.

"I rejoice that the Congregational Woman's Home Missionary Societies of Ohio are taking an increased interest in this work.

"These two new departments are the most important parts of our work for the Slavic population of the United States. It is an exalted privilege to be permitted to lead off in any new department of Christian work. It is Ohio's privilege to lead the van in these two departments of missionary work for the Slavic population of our land, and I want to see her keep to the front. The work demands your sympathies, your prayers, and your consecrated gifts. Shall it have them?

"When Dominic, the founder of the Dominican Order, sold his clothes and books in order to procure



food for the starving, he was remonstrated with, but exclaimed, 'How can I peruse dead parchments, when breathing men are perishing?' Brethren and sisters, how can we bear to enjoy superfluities and luxuries when immortal souls are starving? Rather let us imitate the example of our blessed Master, who 'though He was rich, yet for our sakes became poor that we through His poverty might be rich.' Let us spend and be spent in His service and for the salvation of souls, for which He died."

NOTE: As this sketch deals chiefly with the work of the Training School for Women, it is fitting that a word further should here be given to the development and progress of its companion institution, the Slavic Department of the Oberlin Theological Seminary.

When this department was organized, Mr. John Leadingham, himself at the time a student in the Seminary, was employed to instruct in English the two or three Bohemian students whom Dr. Schauffler had been able to secure.

The following year Mr. L. F. Miskovsky, an educated Bohemian known to Dr. Schauffler in Austria, was persuaded by him to give up the study of medicine, which for two years he had been pursuing in New York, and enter the Seminary at Oberlin. As

a student there Mr. Miskovsky was able to supplement the work of Mr. Leadingham by teaching the Bohemian students in their own language. Graduating from the Seminary in 1891, he studied two years in Europe, and returning in 1893 assumed the entire charge of the department, which he has continued most ably and faithfully to serve to the present time (1914).

Although recognized as a department of instruction in the Seminary from the first, no financial responsibility for it was assumed by the institution until, in the year of Dr. Schauffler's death, it received its endowment.

For the raising of funds for its support during all this time Dr. Schauffler was primarily responsible, though aided by members of the College, by Mr. Miskovsky, and especially by the Rev. T. Y. Gardiner during his connection with the Congregational Education Society as its western secretary.

In 1905 the department received from the bequest of Miss Anna Walworth, of Cleveland, Ohio, an endowment fund of \$85,000. This has been increased to \$155,000, the income of which, so far as it may be needed year by year, is devoted to the uses of the department. At present \$3,800 are set apart for this purpose.

The department now has fourteen students, three

of whom are self-supporting. Since its organization in 1885 it has enrolled eighty students, and has graduated twenty-four. Ten more have entered the ministry without its diploma.

Of those who have entered the ministry from this department, not including classical students who studied in it, fourteen are serving in the Congregational denomination, three in the Presbyterian, three in the Reformed, and three in the Methodist. These are serving in ten different States of the Union.



MRS. CLARA HOBART SCHAUFFLER

## CHAPTER V

### Woman's Work for Women

When Miss Clara Hobart resigned her position in the public schools of Cleveland, and, January 23, 1886, opened the Bible Readers' School, with one pupil, in the house of her father, Mr. Donley Hobart, 1254 Broadway, she was launching out upon uncharted waters.

Dr. Schauffler, the originator and inspirer of the undertaking, was far in advance of the Protestant Christian sentiment of his time in this country. The necessity for lay workers, and especially for women workers, was only beginning to be recognized by the churches.

The standard organization for a Protestant church was the single salaried pastor, with the pulpit as his throne, to whom was committed the duty of pastoral visitation and the general oversight of the Sunday School, social and neighborhood work.

This simple organization, with the pulpit as its chief dependence, was the result no doubt of the Protestant reaction from the Papacy with its elaborate organization and spectacular ritual.

Every Catholic church of importance is an institution, with its corps of ministering priests and visit-

ing Sisters of Charity, which is thus able to keep in close personal touch with each family and individual in its parish, and to give direct official supervision to every enterprise undertaken.

It is upon this efficient institutional organization, together with the superstition of priestly mediation with God, that the power of the Papal church depends. Protestantism does well to repudiate the superstition, but it would do well to imitate the organization.

At the Seventh Triennial National Council of Congregational Churches, held in 1889, a committee was appointed to report at the Eighth National Council on "The Increased Use in City Mission Work of the Lay Element." Of this committee Dr. H. A. Schauffler was made the chairman, and extracts from the report of his committee, read to the National Council, held in Minneapolis in October, 1892, will best present his views as formulated six years after the organization of the Bible School in Cleveland:

"In a city there is much Christian work to be done that a man or a woman who must earn a livelihood or care for a family cannot find time for, and there is work, which to do well requires special training. There is, therefore, imperative need for well-trained lay missionaries who can devote their whole time to

the work that other church members cannot do. How imperative is this need let the following facts show:

"One fine Sunday morning in 1890, Dr. A. F. Schauffler, superintendent of the New York City Mission, visited a number of churches of different denominations to compare the attendance in those where the pastor worked alone with the attendance in churches whose pastors had assistants, ordained or lay, male or female. On Fourth Avenue an Episcopal Church, served by three ministers, he found packed full, while a Methodist church near by with one minister working alone, he found half full; and a famous Presbyterian minister, also working alone, he found preaching to a church two-thirds full. In two other sets of cases of churches visited the result was the same. In a fourth set, a Baptist church, whose pastor works alone among a tenement population, held a congregation of fifty, while none of three city mission churches in the same region, in connection with which four female missionaries are working, had a congregation less than one hundred and ninety.

"It is folly for city pastors to work single-handed. Trained lay workers are needed for all kinds of work. . . .

"Along the line of training efficient workers there

has been very encouraging progress within the last five years. The institutional and other active city churches cannot do their work without such workers. The group of schools in Springfield, Massachusetts, which Rev. David Allen Reed was led to found, because as pastor of Hope Church he could find no school whence to secure a trained Sunday school superintendent, or Y. M. C. A. secretary, or pastor's assistant, with which to reach the field around him full of workingmen, is cheering proof of the success that a pastor can achieve who enlists his church in active Christian work for the surrounding community, and also proves that the demand is creating the supply, or we would rather say, that some of God's children have heard his call to supply this great need.

"Calls have been made upon these schools for trained lay-workers from nearly every Northern and Western State, and from some of the Southern.

"While the last Triennial Council was in session at Worcester, Massachusetts, a very important beginning in this same line of training lay workers was being made in Chicago, where the woman's department of the Bible Institute, founded by Mr. D. L. Moody, was just commencing work, the men's department not being ready for occupancy. Both departments were the outgrowth of Mr. Moody's



long and painful experience of the crying need of more practically trained men and women who could reach the vast and rapidly increasing multitudes of working people and of the poor and outcast in our cities. The aim of the school was to furnish men and women skilled in the knowledge and the use of the word of God and familiar with aggressive methods of work, to act as pastors' assistants, city missionaries, superintendents of institutions, and in various other fields of Christian labor at home and abroad.

"These facts are wonderfully cheering, for they prove three things: First, that pastors and churches are waking up as never before to the urgent need of more and better trained paid lay workers; second, that consecrated men and women can be found to give themselves to this work; and third, that the means for securing the needed training are being furnished as never before.

"Your committee beg leave to call special attention to the value of Woman's Work in City Evangelization.

"Our denomination has not paid as much attention to this subject as it deserves — not so much by far as some other denominations — and yet no department of city lay missionary work is more important than that which women, and they only, can best do.

“It would be very interesting, as well as profitable, to glance at the early and later diaconate as introductory to more modern missionary work by women; to notice how the Apostle valued women, like Phebe the Deaconess, as fellow-laborers; how in the early post-apostolic church the female diaconate was maintained, and reached its highest development under Chrysostom, bishop of Constantinople in the fourth century; how it declined and died out under the influence of false asceticism; how isolated efforts were made after the Reformation to restore it, and how it was reserved for Pastor Fliedner, of Kaiserwörth on the Rhine, to revive it permanently in the modern church, so that at the Tenth General Conference of the Associated Deaconesses Houses, held in September 1891, at Kaiserwörth, it was found that there were sixty-three mother houses in the association, with 8,478 deaconesses working in 2,776 fields in Germany and sixteen other countries, extending from Palestine to the United States. It was Fliedner’s object to restore in all its aspects the devoted disciplined service of Christian women to the Church.

“It would be very instructive to further trace the history of this movement in our own country, where the Evangelical Lutheran and the Protestant Episcopal and the Methodist Episcopal churches have

taken the lead in training and employing deaconesses in Christian work. The M. E. General Conference of 1888 formally recognized and authorized the female diaconate. There are now eighteen M. E. deaconesses' homes in the United States, with eight more under the auspices of the W. H. M. S. and with two hundred and thirteen deaconesses working in them. The present year the Chicago M. E. Training School has sixty-two pupils; there are eighteen members of the Deaconesses' Home, and at the Hospital there are twelve nurse-pupils.

"Fifty missionaries have been sent to foreign mission fields; ninety-nine have entered deaconess work.

"But while the Methodists have led the way in training women for city mission work, we are glad that, while we have but a single Bible readers' school under our denominational care, at Cleveland, Ohio, that the Springfield, Massachusetts, school and the Chicago Bible Institute, largely the result of the efforts of Congregationalists, furnish opportunities for the training of our young people for lay work. It is worthy of note that in the woman's department of the Chicago Bible Institute during the last year the total number of scholars enrolled was ninety-nine. Female students attend the same lectures and drills as male pupils.

“Great and needy as is the field for missionary work among the English-speaking population of our cities, and loud as the call for a very great increase of lay workers among that class, the field of labor among our foreign population is much more needy, and calls for a proportionately much larger increase in the number of workers than does the English-speaking population.”

This report from the pen of Dr. Schauffler, presented in 1892, reveals the fact that the Cleveland Bible Readers' School was organized two years before the recognition of the female diaconate by the Methodist Episcopal General Conference (1888), three years before the opening of the Woman's Department of the Moody Bible Institute, Chicago (1889), and five years before the admission of women to the Springfield School for Christian Workers.

No doubt the example of Pastor Fliedner, with which he was familiar, and the success of the work of deaconesses in Germany, suggested to Dr. Schauffler the value of this form of Christian endeavor; but it was its imperative need in our growing cities, with their tremendous immigrant invasion, which made him bold to inaugurate it. Trained workers, and a school for their training, were necessities of the situation as it appeared to him.

It is true that the vision first seen by him was speedily seen by others. And that which was seen with increasing clearness was the importance and the power of the work of trained women.

Mr. Moody, after some years of experience, was asked the question: "Which makes the best city missionary — man or woman?" "Give me a woman every time," was his reply. "I have been in a great deal of city work, and I know. During the day, when the men are out, the women can go into the house and sit down and talk with the mother, the wife and the children, and pray. Women have more tact, and if we had more of them as city missionaries we would have less anarchism and communism. It is a great pity that women are not more used in this work of reaching the masses, and do not offer themselves more frequently."

Dr. A. F. Schauffler, superintendent of the New York City Mission, the brother of Dr. H. A. Schauffler, from his experience said: "Women can go where men cannot, and can reach the mothers and children better than the men. Among the very poor we have found that Christian trained nurses can do the very best work for the Master of any. They are like Goliath's sword, of which David said, 'There is none like it, give it me.' In all the line of work in

the Y. P. S. C. E. and temperance work they are far better than men."

But the Bible Readers' School, founded by Dr. Schauffler, and opened in 1886 by Miss Clara Hobart, was peculiar not only in the fact that it was a pioneer school in the work of training women for Christian work among women and children in this country, but it was absolutely unique in being a school that had for its purpose the training of Bohemian or Slavic young women for work among their own people.

At the beginning this only was contemplated. The majority of Slavic immigrants up to that time had been Bohemians, and the Bohemian problem absorbed attention — a problem which was soon to be enlarged to the Slavic problem, and then to the foreign problem, and then to the problem of the evangelization of all races and languages, the English-speaking peoples included. At first, however, it was the Bohemian problem.

From his own acquaintance with these people in their own country and in this country, from his knowledge of their point of view, of their prejudices and suspicions, he knew that they could be reached and the gospel leaven hidden in their hearts, only as it was taken to them by trained women of their own nationality, whom they would welcome, who could speak to them in the mother-tongue, and whom

they would admit into the intimacy of their lives as they could admit no one of another race, however devoted and well-meaning the person might be.

A few lines from the pen of Mrs. Schauffler, written some years later, will suggest the pathetic efforts and heart-struggles through which he passed, and by means of which this knowledge was gained: "He himself could do little in the homes at that time. The men were away at their work and the women were timid and suspicious. Often in the evening he would take a lantern and a cane, and go about the dark streets trying to get acquainted with the men in the homes. Nothing seemed too hard to do to help this people to a true knowledge of the Gospel. For this he planned and prayed and worked almost literally night and day."

And thus he came to know, what others learned far too slowly, that such an institution as was contemplated in the Bible Readers' School was indispensable to the Bohemian work.

## CHAPTER VI

### Beginnings

It was with not a little hesitation that Miss Clara Hobart accepted the invitation of Dr. Schauffler to enter upon missionary work among the Bohemians. It meant much to her, the surrender of her position as a successful teacher in the public schools of Cleveland, with its assured income, the learning of the Bohemian language which was no small task, the launching out upon a doubtful experiment without assured financial or moral support, for upon none of the churches of the land had the light of the great need and the great opportunity risen. It was all with God and one man who might well be accounted by his fellow men as a religious enthusiast.

Furthermore, it meant to her the training of a class of young people who were so intellectually and spiritually untaught that the scholars of the land, and the colleges and seminaries, would have considered them utterly unprepared for training for Christian service.

It is one thing to take a class of young women to whom the English language is the mother-tongue, and who have had the advantage of the public schools, the high school, and perhaps the college, and



train them to be effective workers among people of their own kind; and quite a different thing to take those of another tongue, from alien homes, with papal or infidel antecedents, untaught in the schools, or having enjoyed but meager advantages, and teach them the language, instruct them in the Scriptures, inspire them with new ideals, and give to them all that goes to make Christian character and the intelligent, sympathetic Christian womanhood which is able to reach and win and transform those of their race who come to us from foreign shores.

This, however, was just what the undertaking involved, for it was to this class of young women alone at the first that the proposed School could look for its pupils. It was this class only, indeed, which when trained could do the work and reach the people whom they were called to reach. The higher education and the refinements of culture, if these could have been given them, would have created a barrier between them and their people; would have rendered them helpless and insured failure. There is the possibility — a possibility too frequently realized — of educating one away from the people, of educating out of life instead of into life. To escape this possibility was the problem of the school.

Furthermore, the pupils of this School were to be supported for the most part during their student

life. As a rule they would be without means, unable to pay tuition or board or room rent, compelled to work during vacation periods even to secure clothing. Of a necessity they would need to be carried by Christian beneficence, as well as taught.

The proposition, therefore, was unique. The School must be unique, as it has been throughout its history, and as it still remains.

A man of less stalwart faith and courage than Dr. Schauffler possessed never would have proposed such an enterprise, and a woman more considerate of her own interests and less devoted to Christian service than Miss Hobart never would have accepted it.

But the multitudes hungering for the bread of life were all about them and were swarming in upon them. They were in the homes and on the streets, and in the shops and factories, and in the schools.

They were the victims of superstition and priestcraft and atheistic seductions. Their silent appeal was irresistible. The resources for their relief were as meager as the five barley loaves and two fishes of the lad of the parable, but the same wonder-working Lord was there, and there was the need only of trained disciples to distribute the bread as it was broken.

And so the School was opened, January 23, 1886, with one pupil, Miss Anna Belsan. Miss Belsan was



MR. DONLEY HOBART



MRS. DONLEY HOBART

a girl who had been led into the Christian life through the influence of one of the Protestant Sabbath Schools of Cleveland, and connected herself with the Bethlehem Sabbath School. She wished to be helpful to her own people and had already attempted missionary work, but was wholly inexperienced and untrained. This girl Dr. Schauffler brought to Miss Hobart as her first pupil. Miss



MISS ELLA HOBART

Hobart's own room in her father's house was their schoolroom, and the pupil was received as a member of the family.

The Slavic work in the United States has had no more loyal and devoted friends and supporters than the family of Mr. and Mrs. Donley Hobart. Next to Dr. Schauffler himself the Christian church is indebted to this family for the successful inauguration of this work. Although the School increased

in numbers, the home of Mr. and Mrs. Hobart remained the home of the School for two and a half years, and until the burden of so large a family became too great for the aging mother.

In 1888 a second daughter, Miss Ella Hobart, gave herself to the same work, to which as an inspiring Christian teacher she is giving her life.

In the later years the observance of Founders' Day has become an established custom in the life of the School, and brief historical sketches given by Mrs. Clara Hobart Schaufler and Miss Belsan, on the occasion of the twentieth anniversary, present graphically the events of those years of beginnings. Said Mrs. Schaufler:

"I remember hearing Mr. Schaufler once tell a little story in one of his addresses. A very little girl ran out into the garden on a warm day in April and, spying three little green sprouts coming up in a warm corner, she ran into the house in great excitement crying, 'Oh, auntie, come and see the spring!' and so I ask you to look back with me to January 23, 1886, and see the spring of this School.

"It was a very little beginning, not as many pupils as the little girl saw sprouts in her garden, only one pupil, one teacher and one director. We met in the

little room in the wing of my father's house at 1254 Broadway, and Mr. Schauffler gave Miss Anna Bel-san into my charge. It might have been difficult to say which was teacher, for we taught turn about, I taking lessons of her in Bohemian, and she of me in the Bible. Together we studied in the mornings



HOUSE ON BROADWAY WHERE THE SCHAUFFLER MISSIONARY  
TRAINING SCHOOL BEGAN

and visited in the afternoons. Miss Belsan did the visiting. All I could do was to say, 'Jak se mate,' when I went in, and 'S Bohem' when I came out, stroke the cat, smile at the baby, and pray the Lord to bless what she was saying. That fall, 1886, Jennie Makovicka, one of our Bethlehem girls, and

Fannie Bocek, from St. Paul, joined us, and a little later Miss Reitingner from Austria. The next fall, 1887, we had five new ones coming — two from Wisconsin, one from Chicago, Miss Calkin (the first American pupil), from Iowa City, and Miss Anna Hodous from Bethlehem. Miss Calkin was older and more mature than the rest, and at the close of one year of Bible study she was graduated, although she did not cover the work that is now required.

“In June, 1888, my little study was too small for our class, so we secured a back room upstairs in Rev. J. R. Nichols’s house, across the street.

“I had been studying Bohemian for an hour or more a day, and I remember that at this time I thought I ought to begin to teach the Bible in Bohemian. I tried for several days, until my pupils besought me to talk in English.

“It became evident that in another year we must have a home for our school, as my mother could no longer be burdened with such a large family. A house at 1572 Broadway was secured and friends helped us to furnish it very plainly, and the School assembled in its new home in September, 1888.

“Mr. Schaufler began to plan immediately for a permanent home for the School. Our Congregational people gave liberally, as did also our Presbyterian friends and some other denominations. The corner-

stone was laid on the 19th of May, 1890. The matter of furnishing the new home was presented to the ladies of our churches and they responded very generously. In all, \$1,000 was raised for furnishing. By the middle of October the building was ready and our school moved into our beautiful, commodious new home.

"I need not tell you of those who came to us as the years went by, except to tell you that ninety young women have been in our School for a longer or shorter period, and that of the fifty graduates Bethlehem has furnished fifteen.

"Now, although I have told you of the springtime of the School, we hope that the twenty years is but the springtime, and that the School may grow and increase and serve the Kingdom of our Master until the knowledge of the Lord shall cover the earth as the waters cover the sea."

Miss Belsan, the first pupil, spoke especially of her early experiences in missionary work among the Bohemians previous to the organization of the School. "It was twenty years ago on the fifth of January," she said, "that I made my way for the first time as a recruit to receive orders from my General, dear Dr. Schauffler. How well I remember it all. The study, the list of names, the wise counsel



and the earnest prayer for my guidance, for wisdom, and for the power of the Holy Spirit. I was young then, and inexperienced. And, oh, how timid, weak, ignorant and incapable I felt for the work! But the will was there, and a firm resolve to do the very best I knew how. With these, with my Bible and some tracts as weapons, backed by my General's courage and powerful prayer, I started out for the first time to make war against the enemy of souls, who at that time, I assure you, reigned supreme among our people.

"I went about quietly, working my way into the homes, all sorts of homes. At first the women looked rather suspiciously at me. It was a new thing for women to go about thus. Some thought that I had something to sell—I presume because I carried a satchel—and they shook their heads through the window or crack of the door and said, 'Me no buy, me no buy.' Then I would say, 'I have nothing to sell, I have merely come to visit you.' And they would exclaim, 'You are a Bohemian,' and as a rule the door would be opened for me to enter. Then I would present them with a tract or two, invite them out to church, ask them to send the children to Sunday School, and so on. My Bible usually attracted attention, as I always carried it so it could be seen. At such a time I would open it to some suitable place

and read. Often I had a very attentive listener. But imagine how disheartening it must have been when you thought your listener was taking it all in, to be interrupted in the middle of the chapter by 'What a pretty dress you have; what did it cost a yard?'

"Some thought I had come to solicit funds for some purpose, and to ward me off would begin to tell me about their misfortunes, lack of labor and small wages. When I tried to assure them that I had come for no such purpose, they looked at me as if they thought that incredible.

"As the work grew more and more difficult, the field broader, as people became more curious and asked difficult questions, I felt very much the need of knowing how to use the Word of God better. We also became conscious of the fact that the field needed more workers. And, oh! how we prayed, Dr. Schauffler and I, that the Lord might supply the means and provide a good teacher. And the Lord did. He supplied the means and the very best of teachers, one who not only expounded the Word to us with her lips, but her whole life was to me a constant interpretation of the Scriptures.

"If I have been successful in doing any good in the different fields I have labored in, if I have influenced any souls for Christ, all the credit is due to Dr. and Mrs. Schauffler, my dearest and best friends,

for by the grace of God, through them I was made fit to do so."

For two years and one term the School found its first home in the rented house on Broadway. During this time Miss Mary Anna Peck of Oberlin served as its Matron. Of this period she has written as follows:



MISS MARY ANNA PECK

"The opening of the Bohemian Bible Readers' Home, so called, occurred in the fall of 1888, in September, with the opening of the school year. A private residence on Broadway was rented, and to it the members of the Bible Readers' School came from the home of Miss Hobart, where they had been boarding. I think eight first came, and for earnestness of aim they have not been excelled. Marie Reitingner, Bertha Juengling, Barbara Slavinsky, Mary Pipal, Josephine Duba, Anna Sipek, Anna

Hodous, and others. The house was bare. The Woman's Societies of the Congregational churches of Cleveland were asked to contribute furniture. Plymouth and Euclid Avenue churches gave new, cheerful carpets for the parlor and sitting-room. Very little else was new. There was much placing of furniture, only to see it removed as some other article, better adapted to the place, was received. Slowly and with indefatigable effort as well as with patient waiting was the home builded, but it was a home in the truest sense of the word, to which tired workers came and gained strength, to which the woes of the neighborhood were brought.

"The schoolroom was upstairs, with a daily school session during the morning. Three afternoons each week were devoted to calling. Some of the students knew no English. It must first be taught. There were many happy home occasions; the Sabbath afternoons and evening; Christmas time with its Christmas tree, its gifts, the brothers and sisters of the Home girls, the cheery grate fire and merry laughter, preceded by the Christmas dinner, enjoyed by the happy Bohemian *babickas*. Then there was Easter and Thanksgiving. When after two years and a half of loving harmonious companionship, we moved 'out of the old into the new,' prepared and furnished with such painstaking,

the common remark was, 'We can never have such a home again.' "

The opening of this first home of the School was publicly recognized, November 14, 1888, in a reception tendered to the members of the city churches who had contributed to its furnishing, when congratulations were extended, and a hearty appreciation of the purpose of the School, and of the work that it had already accomplished, were expressed in addresses by the pastors of the Plymouth and First Congregational churches, Dr. George R. Leavitt, and Rev. Henry M. Tenney.



HOME OF THE SCHOOL, 1890-1914

## CHAPTER VII

### The New Home

During the early years of Slavic Missions in Cleveland the work was carried on under the direction of the Cleveland Bohemian Mission Board. This Board was incorporated March 14, 1884, and was composed of the contributing churches of the city, as represented by their pastors and one member from each church.

Leading men of the churches, deeply interested in the work from its beginning, were the incorporators of this Board, namely: Mr. S. P. Churchill of Plymouth Church, Deacon C. T. Rogers of the First Church, Dr. A. G. Hart of the Jennings Avenue Church, C. E. Allyn; later, Deacon L. F. Mellen succeeded Mr. Churchill and served with great fidelity and efficiency until the dissolution of the organization.

To these men and to their associates on the Bohemian Board, the Slavic Mission work in Cleveland is greatly indebted. Dr. Schauffler was their Superintendent and leader always, but they were his advisers and strong supporters. Dr. Schauffler's work, moreover, was exceedingly varied and complex, and it increased upon him with the development of the field.

As the Bible Readers' School progressed, official responsibility for its existence and support was assumed by the Bohemian Board, whose work was administered through committees of which Dr. Schauffler was usually the chairman. It was the desire of the Board, however, that as early as possible some arrangement might be made by which the School should become a National organization.

From the first it was apparent that if the School was to be permanent it must have a home of its own. While occupying the hired house, the work of its students and graduates had attracted the attention of a wide constituency, and the School had received the official recognition and hearty endorsement first of the Congregational pastors and churches of Cleveland and vicinity, then of the Ohio Congregational Conference, and later of the National Council of the Congregational Churches.

The first step looking toward the erection of a permanent home was taken when Mrs. Merriam, of Springfield, Massachusetts, the mother of the first Mrs. Schauffler, gave her pledge for \$1,000 for this purpose. This pledge was given in 1888. About a year later, Mr. E. W. Metcalf, of Elyria, Ohio, pledged an equal sum, with the offer of a considerable additional loan provided the work was undertaken at once. Sums in smaller amounts were



contributed; Presbyterian friends especially, interested in the great common work of the uplift of the Slavic immigrants, giving generously. With this beginning, and with a stalwart faith in God and in his people, the work was undertaken. A site was secured on Fowler street, just in the rear of the Bethlehem Congregational Church, and in the midst of the Slavic district, for which \$1,850 was paid.

On the 19th of May, 1890, the cornerstone of the new Home Building was laid with appropriate exercises. There were devotional services and addresses by the Rev. I. W. Metcalf, Rev. P. E. Kipp and Dr. Schauffler. Prayer was offered in Bohemian by Rev. E. Wrbitzky, and the stone was laid, the list of articles incased in it being read by the assistant pastor of Bethlehem Church, Rev. J. R. Nichols.

From the laying of the cornerstone the work of building was pressed steadily on, as the work of the School was uninterruptedly pursued in the temporary home, until October 13th, when Miss Peck, the Matron, with her student family moved into the new building.

The furnishing of this new home, as in the case of the old, was the work of the friends of the School in the neighboring churches. Oberlin is said to have given impetus to this work first by the gift of eighty dollars for the furnishing of the living-room. This

was supplemented by a memorial gift of \$100 for a library. Wellington gave another eighty dollars for the parlor. Memorial rooms were furnished, the first by the friends of Mr. and Mrs. Engle, ardent Bethlehem Sunday School workers. A Schauffler memorial room was furnished, and when the formal opening of the home took place every room was equipped.

The formal dedication was deferred until New Year's eve, December 31, 1890. The exercises on this occasion, together with the satisfactions and anticipations of the friends and workers in charge, find their best expression in a circular letter issued soon after the event:

#### LETTER

"To the Friends of the Bohemian Mission Work and Contributors to the building and furnishing of the Bible Readers' Home in Cleveland:

"Dear Friends—It is our pleasant duty to announce to you the successful completion and dedication, free from debt, of the Bible Readers' Home, a picture of which we present above, and which, situated in Cleveland, is the center of the Woman's Missionary Work for women and children among the Slavic population of our land, which population already numbers toward two millions and is rapidly increasing.

“To make you partakers of the joy of the dedication, we give you, first, extracts from a letter written by one of the invited guests:

‘Cleveland, January 5, 1891.

‘The Bible Readers’ Home in Cleveland, having been completed, furnished and occupied since October last, the friends and the Board have been anxiously looking forward to the time when it could be dedicated free of debt. In answer to the many prayers that were offered, the Board were able to state that they had sufficient money to pay all the last bills and to dedicate on the last evening of the old year.

‘The day was very stormy, but notwithstanding, a goodly number was gathered together, some from other cities, to attend the dedicatory exercises, the first part of which were in Bethlehem Mission Church adjoining the ‘Home.’ The programme was very interesting, indeed. Miss Clara Hobart, Principal of the School, read a statement on ‘The Work of the School at Home and Abroad,’ to which all listened with the deepest interest, as she showed not only what work the Bible Readers had done, but the still great need of their labors. The report of the building committee, by the Rev. J. R. Nichols, and of the Treasurer, Mr. L. F. Mellen, excited

astonishment in many present, when they heard how the needs of the School had so pressed upon the Board that with hardly one third of the money needed in sight, they had commenced to build. Feeling so strongly the indications of Divine leading, that they trusted the Lord to furnish the needed means; and they did not trust Him in vain, for the building, which cost a little over \$8,000, was all provided for, the lot costing \$1,850, having been paid for before the building was commenced, and they had not been obliged to borrow a cent, or pay a cent of interest.

‘The closing exercises were in the ‘Home.’ A beautiful anthem was sung by the Bohemian choir, and responsive readings from the Scriptures by the pupils and teachers, read in Bohemian and English, after which the Dedicatory prayer was offered by Rev. J. G. Fraser, D. D., in English, and Rev. H. A. Schauffler, D. D., in Bohemian. The friends were then at liberty to examine the ‘Home,’ which is truly a home in every sense of the word. On the first floor are the parlor, sitting-room, dining-room, matron’s room, recitation-room and kitchen. On the second floor are ten chambers, bath and storeroom. The furnishing has been supplied by individuals, Churches and Sunday Schools, Ladies’ and Young People’s Societies, and though plain is very taste-

fully done. In the attic where more chambers can be finished off when the requirements of the School make it necessary, is a gymnasium, which affords the pupils not only great pleasure but also great benefit.

‘In going through this simply but tastefully furnished and commodious structure, and in looking on the bright faces of the pupils, it hardly seems possible that five years ago the work was commenced with only one pupil and without any means of support. Though the School is entirely dependent for its support upon the voluntary contributions of friends of the cause, individuals, Sunday Schools, Ladies’ and Young People’s Societies, no one present could have a doubt but that it was the Lord’s work, and that, as He has provided the means in the past for the erection of the building and support of the pupils, He certainly in the future will put it into the hearts of His people to provide for its needs.

‘It is to be hoped that many who are not acquainted with the work of this School may hear of it and realize all that it is doing; how its pupils are going out all over the land to carry the Gospel to their own people. This School is one of the brightest signs of promise for the evangelization of those multitudes of our foreign population who are without the Gospel.                    ‘One of the Guests.’ ”

'The following, from the pen of Rev. W. F. McMillen, District Secretary of the S. S. and P. S., which appeared in the 'Congregationalist' of January 15th, 1891, will also be of interest:

'The influence of this Bible Readers' School extends already to Toledo, Chicago, St. Paul, Iowa City, Wahoo, Nebraska, St. Louis, and Pittsburgh, Pennsylvania, where its pupils are doing successful service in a new and very difficult field of labor. In a recent large gathering of friends invited to visit Mr. Moody's Institute in Chicago, he said that 'what the churches want is a force of visiting women, who will go from house to house with the Gospel, giving it to women with little children and brutal, drunken husbands, and going, not once or twice, but a dozen times, until the desired results are reached.' This is precisely what the Bible Readers' School is training young women to do for the foreign population.

'Thanking you most heartily for your interest in this work and your gifts to it, and asking for your continued prayers in its behalf, we are

'Very truly yours in the Master's service,  
Clara Hobart, Principal.                      H. A. Schauffler,  
   J. R. Nichols,

Committee in Charge of the Bible Readers' School.'"

## CHAPTER VIII

### Financial Problems and Home Missionary Relations

The completion of the permanent Home afforded enlarged accommodations for the School, and made the reception of a larger number of students possible. The Bohemian Board, therefore, in view of a seemingly providential demand, and in accordance with resolutions passed by the different Congregational organizations in their endorsement of the School, determined to enlarge the scope of its work. Admission was extended to any young woman with the necessary qualifications, who wished to prepare herself for missionary or Bible reader's work among any class of the population, instead of limiting it as formerly to Slavic young women only.

This enlarged plan was entered upon with the opening of the school year of 1890. It involved an enlargement of the course of instruction and an increase in the number of instructors to meet the needs of all entering.

A general course of Bible study in both the English and Bohemian languages was provided, with the study of particular books of the Bible, Bible and Church history, methods of Christian work, vocal and organ music, elocution, and English and Bohemian grammar.

Classes for the review of the common English branches were formed, but American young women were not encouraged to enter until they had mastered the elements of an English education.

Especial provision was also made for lectures on practical subjects connected with missionary work by the pastors of the city, and on the care of the sick by competent physicians and nurses. House to house visiting was required as a part of the course, and one hour a day of household work. The entire course contemplated three years for its completion, although it was expected that more advanced pupils would be able to graduate in two years.

The estimated expense of the course to the pupils, including tuition, room and board, was not to exceed \$200, and especial aid was offered to a limited number who were unable to meet all of their own expenses.

The School was at this time the only Bible Readers' School connected with the Congregational denomination from the Atlantic to the Pacific, and the only school of any denomination which aimed to prepare women missionaries to work for foreign people in their own language. The School entered upon the enlarged plan with nine pupils, and seven teachers who gave regular or occasional lessons.

Miss Clara Hobart continued her work as the de-



voted and efficient Principal, living, however, not in the new Home, but remaining with her own people. In 1892 she was united in marriage with Dr. Schauffler.

After three years of faithful and enthusiastic service, Miss Anna Peck resigned her position as Matron, and her place in the new Home was filled by Mrs. E. G. Baldwin, of Painesville, Ohio.



MRS. E. G. BALDWIN

For the purpose of establishing a regular channel of intercourse between the School and its efforts, and to keep the Christian public informed of the work of the School, there was established a paper published quarterly known as *The Bible Reader*. The first number was issued January 1, 1892.

The work of a School once established and equipped, partakes largely of the nature of routine. It receives new pupils year by year, and graduates those who have completed their course. There are

the ever-recurring hourly and daily tasks, ordered by the familiar bells; the quiet reverential worship of the chapel service, the cheerful gatherings at the tables for the common meal, and the fun and informality of the household and recreation hours; the hard work on unfamiliar themes of the study hours, and the dread and horror of the examination days. But it is by means of this routine life, with the intimate personal fellowship and friendship of teacher and pupil, and the familiar companionship of pupils with each other, that high ideals are inspired, minds and hearts enlarged, character disciplined and developed, a real entrance made upon the life which is life indeed, and the pupil prepared for the larger and more independent service which lies beyond.

This was the life of the Bible Readers' School during the years just succeeding its establishment in the new Home building.

As Slavic churches were developed in centers of immigration throughout the land their pastors were careful to select choice young women from their congregations and Christian Endeavor Societies, interest them in personal Christian work among their own people, and secure their admission to the School for their especial training. They were from different branches of the Slavic race, and from other

racess also — Bohemians, Poles, Slovaks, Servians, Croatians, Lithuanians, Magyars, Russians, Germans and Italians, as well as Americans, a cosmopolitan company, with all the tongues of Babel, from peoples inheriting age-long racial and religious antipathies and antagonisms. But in the Bible School they were brought together as members of one family; and under the leadership of teachers with whom there was neither Jew, Greek, bond nor free, but all one in Christ Jesus, all the barriers gave way, and they became sisters indeed in the joy of the common life, and in the inspiring purpose of a loving ministry to those of their own people who were less highly favored than themselves.

During those early years the School experienced no great enlargement in the number of its pupils. Two or three were graduated each year, and went out to find the work which the Lord had prepared for them, and for which they were now prepared.

Of the graduates of the first six classes it is of interest to note that one has been the devoted teacher of the Bohemian Bible in the School during all the succeeding years, and has at the same time engaged in personal missionary work in connection with one of the Bohemian churches of Cleveland. One, the wife of a Congregational minister, has herself received ordination to the Christian ministry,

and with her husband has served both in pastoral and evangelistic work with notable success. Four others are the wives of Slavic ministers, and are thus seeking to Christianize the homes of their people through the agency of both the home and the church. Others have found their work in missions in widely separated parts of the United States — in the crowded cities of Cleveland, Pittsburgh, Chicago, and St. Louis, and in the smaller towns and farming communities of Pennsylvania, Wisconsin, Iowa, Minnesota, and other Western States. It was a “far-flung battle line” which these pioneer graduates of the Bible School sent out into the great world-field which waits to be conquered by the spirit of friendship, brotherhood and sacrificial service for Christ.

In view of the peculiar difficulty of reaching the families of Polish immigrants, who were coming in large numbers to our cities, the school-year of 1891-92 was spent by Miss Ella Hobart in Poland, for the purpose of familiarizing herself with the people in their home land, and of perfecting herself in their language, that she might more efficiently work with Polish students and with the Polish families of the city.

In 1893, Mrs. Baldwin resigned her position as Matron, and was succeeded by Miss Anna Gross, who served until 1901.

The ever present and imperative problem of every educational and missionary institution is that of its financial support. Especially was this true of the Bible Readers' School. It sprang from the fact that upon the heart of one man there was rolled peculiarly the burden of a Babel world with an Ishmaelitic spirit. Through the leavening influence of this School he sought to contribute his part to the harmonizing of the discordant tongues by the incoming and outworking of the spirit of Christ.

But dependent students must be supported, tables must be spread, salaries, however meager, must be paid, and the Home must be maintained and kept in repair.

At first, the dependence was solely upon the response to the appeals, both private and public, made by Dr. Schauffler. As the work became organized, the appeals were issued in the name of the Bohemian Mission Board of Cleveland. Ingathering and Harvest appeals were sent out year after year by the teachers of the School, and generous contributions of fruits and vegetables and table supplies were furnished.

Later, the work of the Bohemian Board and the teachers was supplemented by a Board of Lady Visitors, which represented the women of the Congregational churches of Cleveland, and which did excellent

service in looking after and providing for especial needs of the Home.

In 1896, this Board, feeling that its efficiency and usefulness to the School and the work the School represented could be greatly increased by a more complete organization, reorganized as a Woman's Board of Counselors.

This Board was composed of two members from each of the Congregational churches of Cleveland, and one member from each Christian Endeavor Society.

Mrs. J. G. Fraser was elected its first President, and it was made the especial endeavor of the organization to acquaint the Woman's Home Missionary Unions of the entire country with the aim and work of the School, and to enlist their cooperation in its support.

As the work of the School represented especially Woman's Work for Women, and as its alumnæ were engaged in missionary work in many of the great immigrative centers of the land, it was increasingly felt that its organic relations should be with the Women's Unions of the land, and that it should be able to look to them for support.

Earnest efforts to accomplish this end were made by the Board of Counselors; and to bring the matter more directly to the attention of these Unions a com-

munication was prepared by the officers of the Bohemian Board, which Dr. Schauffler was instructed to present to the officers of the Unions who were to meet in New Haven, June 2, 1896, in connection with the Anniversary of the Congregational Home Missionary Society.

This communication is of historic interest, and so fully represents the conditions and aspirations of that time that, with unimportant omissions, it is presented here:

### **The Bohemian Board**

#### **To the Woman's Home Missionary Unions**

"To the Woman's Home Missionary Unions of our country the Bohemian Mission Board of the Congregational Churches of Cleveland, Ohio, sends greeting and respectfully asks a careful consideration of the following statement and the subjoined requests:

"There is no more important and Christlike work than that which trained and consecrated female missionary workers can do, who visit the homes of the unevangelized, native and foreign, win the confidence and affection of women and children, and carry the transforming influence of the Gospel into families and communities hitherto strangers to such blessings. The lack of such an agency with which to reach the Bohemian homes of Cleveland led to the

starting, in 1886, of the Bible Readers' School, with one teacher and one pupil. Though, so far, the pupils have been mostly Bohemians, who have enjoyed few educational advantages, the results during the ten years of the School's existence have been most gratifying. The three years' course of study and training in practical missionary work has fitted the pupils to do excellent work in various fields in six States, work that is fundamental, essential and full of blessing, as the reports of National, State and City Congregational Home Missionary work done among Bohemians, Poles and Slovaks abundantly testify.

"The Congregational Ministers' meeting of Cleveland recognized the importance of this School and of the work it is doing when, in 1889, it fully endorsed it and took measures to secure its recognition by the General Association of Ohio, which (in 1889) voted to 'most heartily endorse the proposed enlargement of the work of the Bible Readers' School in Cleveland, whereby young women of different nationalities can be qualified to be effective helpers of our pastors and churches in the important work among the neglected people of our cities of both native and foreign birth.' The National Triennial Council of Congregational Churches, which met in Worcester, Massachusetts, in 1889, gave its cordial endorsement



of the School in almost the same words. As the School grew and a building in which to house it became a necessity, means were contributed by friends in various parts of the country, and a very convenient Home (with the ground valued at about \$12,000, and calculated to accommodate twenty-four pupils) was erected close to the Bethlehem Church of the Bohemian Mission. It is free from debt. The number of pupils is now ten, of whom one is a German, one a Slovak and the rest Bohemians.

“Though the School is training missionaries for the wide field of our country, as some one must own the property and manage the School, the Bohemian Mission Board of Cleveland, though a local Missionary Society and representing only Cleveland Congregational Churches, at the request of Superintendent Schauffler consented to assume this responsibility.

“The salaries of the teachers are paid partly by the Bohemian Mission Board, backed by the Ohio Home Missionary Society, and partly by the Congregational Home Missionary Society. The Ohio W. H. M. Union pays \$600 annually toward the salaries of two teachers, and the Vermont W. H. M. Union pays \$400 annually on Miss Reitingers salary. The Amherst, Massachusetts, Ladies’ Missionary Society contributes fifty dollars annually toward the current expenses of the School, which amount to about

\$2,000 a year for board of pupils, fuel, light, one servant's wages, etc. (the cost of each pupil's board amounting to about one dollar and twelve cents a week), and a member of the Central Congregational Church in Brooklyn, New York, pays fifteen dollars a month to the same fund. All the current expenses have so far been defrayed by private contributors, none of our National or State Congregational Missionary or Educational Societies, except the A. M. A., having any funds to use for such expenses.

"As our denomination's missionary work expands, and the call for laborers who can reach the neglected portions of our population, especially that in great cities, and among our immigrants, becomes louder and more painfully urgent, and the need of complying with the advice of the Worcester Triennial Council more apparent this Board feels that the time has fully come when the women of our churches throughout the land should take hold with all vigor of this School, the only one of the kind in the whole country owned and controlled by our churches, as they did long ago of the noble work of training women for missionary work in our foreign Mission fields.

"The Bethlehem Bible Readers' School and Home is owned by the Bohemian Mission Board of Cleveland, which is the legally incorporated representative

of the Cleveland Congregational Churches, and stands to the Ohio Home Missionary Society in the carefully defined relation of an aided church, the Ohio Home Missionary Society being itself an auxiliary of our National Congregational Home Missionary Society. Besides this, there exists a special written agreement between the Bohemian Mission Board, the Ohio Home Missionary Society and the Congregational Home Missionary Society, by which the Congregational Home Missionary Society agrees to aid the Ohio Home Missionary Society in supporting the Bohemian Mission Board's work. Thus it is plain that the Bible Readers' School and its work is really a part of the great work supported and carried on by the Congregational Home Missionary Society, and is essential to the success of our National work, because it furnishes female missionaries who can reach our foreign elements as, we believe, no other school in the country is doing. We believe the time has come when this work should pass over, as far as is possible, into the hands of the women of our churches, through the W. H. M. Unions. It most naturally belongs to them, being Home Missionary work for women and children. They ought to, and will, take the deepest and most intelligent interest in it and will be best able to enlist for it the sympathies of Congregational women all over the

country; through their interest in it many young women will learn of the School and the opportunities it opens up to them of preparing for women's work, and will consecrate themselves to it; many friends will be raised up to contribute to its support, and our churches generally will be led to take a more active part in maintaining the graduates of the School in the many needy fields that are calling for their Christlike influence and labors. If the W. H. M. Unions adopt this School and its work, extending its scope in accordance with the advice of the Triennial Council, so as to train female missionaries for all parts of our Home Mission field, we, as a denomination, will no longer lag so far behind our Methodist friends, who, within the last ten years, have developed a noble Woman's Home Missionary work through the army of Deaconesses whom they have trained and are training in the more than thirty-five Deaconess Institutions, situated in as many important centers, with 389 Deaconesses.

"So far, our Home Mission work has been one-sided, scarcely any female missionaries having been employed. In the last Annual Report of the C. H. M. S., the number of male missionaries employed during the year by the C. H. M. S. and its Auxiliaries was 1,977; the number of commissioned female missionaries forty-eight, of whom twelve are engaged

in Slavic work and eleven in English H. M. work in Vermont, and five in Indian Missionary work in Indian Territory, leaving twenty for all the rest of the H. M. Societies' great fields. This proportion must be greatly changed if our Home Mission work is to be as effective as it ought to be and as it can be. The efficiency of a male missionary in a great city is greatly increased by the aid of even one female helper, and in New England notable examples have proved the same in respect to work in the rural districts. The benefits that will accrue to our whole Home Missionary work from an energetic prosecution of the work of training and then employing competent female missionaries, cannot be estimated. This we believe to be the especially appropriate work of the W. H. M. Unions. Under their care, the Cleveland Bible Readers' School and Home will not only itself normally develop into a most important center of woman's work for women and children, but it will become the mother of other Schools and Homes of the same kind in other parts of our country.

“Deeply impressed with the practical importance of the views we have expressed, we respectfully present to the W. H. M. Unions of our country the following requests:

1. We request that each W. H. M. Union appoint,

as soon as possible, one of its members as a committee, whose duty it shall be to obtain information about the Bethlehem Bible Readers' School and Home and the work it and its graduates are doing; to disseminate such information among the W. H. M. Union Branches and Societies connected with her State W. H. M. Union and to enlist their interest in support of the work.

2. We request that the W. H. M. Unions devise some plan by which they can virtually adopt the Bethlehem Bible Readers' School and the missionary work it represents as their own, and provide the means needed for their support and progressive enlargement.

We will only add that we would much prefer to make over the School wholly to the W. H. M. Unions, with the property valued at about \$12,000, but, there being legal and constitutional difficulties in the way, we are desirous to have a plan devised by which, while we still continue to hold the property and manage the School, the W. H. M. Unions shall have as large a virtual ownership in and control of the School as possible.

(Signed) L. F. MELLEEN, President.

HORACE FORD, Secretary.

Cleveland, O., May 4, 1896."

“To this Statement and Requests, Mrs. Kellogg answered June 22d, on behalf of the officers of the W. H. M. Unions, acknowledging its reception, saying that it had been read to the meeting and adding that great interest was manifested in the subject, and further stating that, as the Unions are organized to work under the National Home-land Societies and cannot therefore do independent work, if the work represented by the Bethlehem Bible Readers’ School should be assumed by the Congregational Home Missionary Society, it was thought that the Unions would contribute to its support. This answer is encouraging. Whenever the officers of the Congregational Home Missionary Society can see their way clear not only to let the W. H. M. Unions pay salaries of the teachers of the Bible Readers’ School through the Home Missionary Society’s treasury, as they now do, but also to appropriate enough to pay all its expenses, they will thus make it possible for the W. H. M. Unions themselves practically to adopt and to support the School and its graduates in the field, dividing up the expenses among themselves. This would awaken much greater interest and kindle much more enthusiasm for Woman’s Work for Women and Children in the Home-land, and doubtless lead to results proportionate to the greatness of the field and the urgent character of

the work that waits to be done. What woman who loves Christ and her country, who longs to see the neglected women and children of our great cities and rural districts reached with the Gospel, who wants to have woman do that part of the work of regenerating our country for which she is specially fitted, that will not earnestly pray and labor for the speedy accomplishment of this object!"

In separate form this communication was also sent to the presidents of all of the Woman's Home Missionary Unions of the country, accompanied by a letter from Dr. Schauffler giving additional information concerning the extensive work which Deaconesses are doing in Germany, and the rapidly growing work of the Methodist Episcopal Deaconesses in the United States. Responses to this communication were very encouraging. They expressed deep interest in the School, and indicated that the Unions were ready to adopt and support the School whenever the Congregational Home Missionary Society was able so to adjust its organization and work as to make it possible for them to do so.

For the present, however, matters could only remain as they were; and one week before the opening of the school year, September 14, 1896, it was a serious question whether, in view of prevailing



financial distress, and the fact that the treasury of the School was worse than empty, that is to say in debt, it would not be necessary to notify the pupils not to return until means for their support should come in.

After prayer and careful consideration, however, it was decided that it would be a shameful lack of trust in the faithfulness of a kind Heavenly Father, who had generously provided for the wants of the School during the ten years of its existence, if it should now call a halt.

No such notice, therefore, was issued, and the pupils came back, eight in number, knowing nothing of the embarrassment of the School, and soon kind hearts and helping hands relieved the distress, and enabled the work to be continued.

The Ingathering and Harvest Home meeting, held at the Home, November 5, 1896, was an especially pleasant and fruitful occasion. Friends and gifts came from near and far, and the warm practical interest manifested was most encouraging. The reports of the Principal and Matron, presented at that time, afford glimpses of the inner life and work of the School which are worthy of permanent record.

Mrs. H. A. Schauffler, Principal of the School, gave an account of the course of study pursued, as follows:

“Although the Bible Readers’ School has for several years been open to Americans, yet the majority of the pupils are of foreign parentage. At present there are five different languages spoken in the School. Realizing that a Bible Reader must be acquainted with the language in which she is to bring the Bible to the people, we have provided for the study of the Bible in Bohemian, Polish, German and English. The course of study in a Bible-training school properly includes the Bible, Church History, the study of Missionary fields and the methods employed in missionary work, preparation for holding meetings, vocal and instrumental music. But because of the lack of previous education of many of the pupils, much elementary work has had to be done, that the minds of the pupils might be sufficiently broadened and disciplined to comprehend properly the Bible and carry it to others. For this reason many of the pupils have been taught the English language and the common branches, as well as the grammar of their own language. The standard of the School has been raised since its beginning, so that less of such work is necessary now than formerly, but we cannot yet look forward to doing away with it entirely, if we hope to prepare Polish, Slovak, German and Hungarian girls for missionary work.

“It seemed necessary to add vocal and instru-

mental music to the course, as Bible Readers and Church visitors are expected to do such a variety of work in Sunday Schools and in Mothers' and Children's meetings.

"Now a word as to the method of Bible study. Our aim is to give a practical working knowledge of the Bible. We seek to make our pupils familiar with the facts of Old Testament history and their significance, but especially to give them a thorough knowledge of the life and teachings of Christ as given by the four Gospels, and the life and teachings of Paul as contained in the Acts and Paul's principal Epistles. We recite the stories of the life of Christ, and try to find the lessons which the Master meant for ourselves and those to whom we wish to carry His truth. We relate all of Paul's experiences by land and sea. We give the argument in his Epistles. We analyze, paraphrase and explain the difficult passages as well as the Commentaries at hand and our own meditations enable us. We give the history of God's people from Eden to Babylon and back to Jerusalem. We preach the sermons of Isaiah, coming into close sympathy with him and the other prophets as we find out their surroundings and the circumstances which called forth their earnest words, and in all our study we try to find God's message in the use of the Word for the help of others.

"Each pupil in the three years' course does her share of cooking. She is taught how to have good meals and give needed variety without being expensive. But is this training for mission work? We think so. If anyone doubts that this is a means to an end, when the bell rings at nine o'clock let him go to recitation-room and listen to the Bible lessons. 'Why,' was asked the other day, 'when there is so much outside work to do, would it not be just as well to let the house go untidy?' There was a little turning of the heads to the window, and the answer came, 'God shows us by everything that He has made that He loves order and beauty.' Girls who have taken that thought into their hearts can hardly be otherwise than neat in appearance.

"Two dollars a month and contributions of partly worn clothing is all the help they have, except when they get missionary work to do for a month or two in their summer vacations at thirty dollars a month. What exceedingly touches the writer is the self-sacrifice with which those who have graduated send something for the Home out of their scanty pay. It may be a long-needed kitchen utensil, washing machine, a lamp, curtains or money.

"We wish to express gratitude for all the kindness shown the pupils, but especially do wish here to recognize the interest shown by some of the Young

Ladies' Missionary Societies of Cleveland. They never forget that these young ladies are not objects of charity, but that they have chosen this as their life work because of their great desire to help their own people, and that they are giving up all that many other young ladies consider essential to happiness. So graciously has the assistance been given that it has not left the least feeling of being patronized.

"We feel sure that if the young women all over our land could become acquainted with the Bethlehem Bible Readers' School and Home, they would be stimulated to go and do likewise. Most of the pupils could earn more money doing secular work than they will ever receive in Mission work. If they are willing to give themselves, shall they not have the sympathy and support that they need? And yet, lest we give the impression that there is nothing but sacrifice on their part, we hasten to add that these young women do not look at it in that light, and that happier young Christians cannot be found."

Miss Anna A. Gross, the Matron of the Bible Readers' Home, reported on the daily work of the pupils and their Home training. She said:

"It is easy to talk of work with enthusiasm and still give no definite information; and so I have been asked to give the daily routine of the Bible

Readers' School, also what is attempted in the Home training.

"It could hardly be a school for training pupils to do Mission work without first being a good home. The daily routine averages about as follows: From half-past six to half-past seven, breakfast, worship, and a little time for each one alone. Five mornings each week the pupils have one hour of house work, and not less than two and one-half hours of organ practice and recitations. Monday, Wednesday and Thursday afternoons are given to missionary visiting among the people. Tuesday evening Bohemian pupils attend prayer meeting and some have choir practice afterwards. Each is expected to work in a Girls' Club Wednesday evening or Sewing School Saturday afternoon. However, when they do this they are excused from missionary visiting one afternoon. Friday afternoon there is a lesson in Physical Culture, and Sunday School teachers' meeting in the evening. The rest of Friday and all Saturday they arrange their work as they choose, including study of the Sunday School lesson, preparation of Monday's lesson, cleaning their own rooms and doing their own washing, ironing and mending. Sunday all teach in Sunday School, attend morning service, and in the evening the C. E. meeting and preaching service if they choose.

“The above programme makes no allowance for the extra calls on their time and strength which the work brings. The fact that they are deeply interested in Bible study is what enables them to learn such good lessons in so little time.

“But an account of school and outside work does not belong to this report. As before stated, each pupil assists five hours a week in the general work of the house. No one who has not lived in such smoke as this, where curtains show the dirt in one week, and windows in one day, can realize what keeping clean means. As the people among whom they work have the same problem to meet, this training is good. How to do this thoroughly, and with as much ease as possible, becomes a study. Pupils are encouraged to bring in any new ideas as to better methods. With it they all learn that no work degrades one, if done because it is the work the Master has given; that it helps build true womanly character. It is hardly necessary to say that there must be systematic training to accomplish all the ordinary work in a house so large that it requires two large furnaces to heat it, for the only extra help is one servant and a small boy about one hour a day with the furnaces.

“That full credit may be given to the conscientious spirit with which each pupil does her work, it must

be remembered that one woman alone is responsible for the house in every particular; that she has all the calls and correspondence incident to such a Home, has to attend to the needs of the girls as a mother would, has twelve recitations a week, many of them Bible lessons which require hours of preparation, and a part of the year takes charge of the Girls' Club of Bethlehem Church.

"We wish that others might see the pleasure with which corners are dug out; dishes are washed without breaking the edges; everything mended, from table linen to carpets and rugs, 'to look like new and last a long time'; all the mysteries of lamp-cleaning studied; sanitary rules learned."

During the years 1897 and 1898 the chief burden which rested upon the minds and hearts of the officers and teachers of the School, as in the years before, was its organic relations and its financial support.

The negotiations with the Woman's Home Missionary Unions, while revealing the deep interest of these organizations in the School, had failed of practical results because of their relations with the National Congregational Home Missionary Society. In the "Bible Reader" of April, 1897, there appears an editorial, from the pen of Dr. Schauffler, entitled, "How to Do It," which seeks to point the way to a solution of the difficult problem.



In this editorial he says, in part: "Ever since the proposal was made, a year ago, that Woman's Home Missionary Unions adopt and sustain the Bible Readers' School, the question has been asked repeatedly, 'How can the W. H. M. Unions do this?' Some have answered, 'They cannot. Their constitution requires that they make all their contributions for Home Missionary work through the Home and Congregational Missionary Societies, which precludes making grants for the support of pupils and other expenses of the Bible Readers' School not provided for in the regular appropriations of the C. H. M. S.'"

"The Unions can help pay the salaries of Home Missionaries who teach in the Bible Readers' School, which the Vermont, Connecticut and Ohio Unions are now doing, but until the C. H. M. S. puts the support of Bible Readers' School pupils and other current expenses of the Bible Readers' School and Home into its regular schedule of expenditure, or annual apportionment, the Unions cannot contribute to such expenses.

"The simplest and easiest solution of this question, which has proved to many a perplexing one, would be for the C. H. M. S. to formally adopt the Bible Readers' School as wholly its own, and put into its yearly apportionment an amount especially designated to meet all the expenses of the Bible

Readers' School, including salaries of teachers and all other expenses. This amount could then be divided among the W. H. M. Unions, thus giving them, through the C. H. M. S., the actual support and virtual ownership of the School and Home, and bringing the School and its graduates into a natural and organic connection with the Unions that cannot but prove most stimulating and beneficial to all the interests concerned. In the January, 1897, number of this paper we stated that we look with confidence to this solution in the near future. In the meantime every Union and every local Home Missionary Society will have to decide for itself whether it can and ought to contribute anything directly to the support of pupils (as Illinois did for several years when pupils from Illinois were in the School), and other current expenses, or not.

“But whatever individual societies may decide, one thing is certain: Unless the Home Mission work with which the Bible Readers' School is closely connected is to sustain a severe loss and a most damaging setback, the Bible Readers' School must be supported and enabled to continue and normally develop its special work. And if it must be supported, some one must support it. For reasons already given, we do not feel at liberty to appeal to the W. H. M. Unions, as a whole, for aid. But we do hereby most

earnestly ask help toward defraying the current expenses of the Bible Readers' School from such Unions and local Woman's Missionary Societies as feel free to aid our School and are willing to do what the Illinois W. H. M. Union has done, what the Amherst, Massachusetts, Ladies' Missionary Society has done for years past, and what the Euclid Avenue Congregational Church has recently done, viz., contribute directly to the current expenses, including support of pupils of the Bible Readers' School.

“To individual friends of this work we make our most urgent appeal. This we can do without any reserve, always taking for granted that no funds intended for other Home Mission objects will be diverted to this one. That would be ‘robbing Peter to pay Paul,’ which always works mischief. Had it not been for the noble generosity of individual friends of this work, without regard to denomination or nationality, the Bible Readers' School would never have been called into being, and could not have been maintained. Should not the reasons that have moved these large-hearted givers to sustain this work influence many others to follow their example?”

Dependent thus still upon individual societies and individual givers, who heeded and responded to this and like pathetic appeals, the work was continued;

and that the name of the School might better express its enlarged scope and character, it was changed with the opening of the school year, 1897-98, from "The Bethlehem Bible Readers' School" to "The Bethlehem Bible and Missionary Training School."

In 1898 the number of its pupils had increased from eight to eleven, of whom five were Anglo-Americans, three Bohemians, one Magyar and two Slovaks.

There was ample room in the Home for more, and Dr. Schauffler was urgent in his appeals, in view of the growing need, for an increase in numbers, and urgent also in his continued efforts to secure a national organization and support. The immediate fruit of his urgency was a compact with the Congregational Education Society, the announcement of which appeared in the "Bible Reader" for July, 1898, as follows:

"The Bethlehem Bible and Missionary Training School has safely passed through a trying time in its history. Both the Home Missionary Society and the Ohio Home Missionary Society, through which several Woman's Home Missionary Unions have been paying the salaries of missionaries who spend either the whole or a part of their time in teaching in the School, came last year to the conclusion that, begin-

ning with October, 1898, they could no longer aid in doing educational work, which does not properly come within their sphere.

“They recommended that the Education Society be asked to support the School.

“This the Education Society declined to do, only on account of lack of means; but subsequently its Directors, in a meeting held June 13, 1898, unanimously adopted a new proposal made to them, and took the following action: ‘Voted, 1. That the Congregational Education Society hereby recognizes the Bethlehem Bible and Missionary Training School as a Missionary Institution connected with it and under its care. 2. That the Congregational Education Society assumes no responsibility for the support of the School, such responsibility to remain as heretofore with the Bohemian Mission Board of Cleveland, which will continue its appeals to friends and Woman’s Home Missionary Unions, though hereafter with the sanction of the Congregational Education Society. 3. That all contributions and gifts are to be sent to the Treasurer of the Bethlehem Bible and Missionary Training School, who, under the direction of The Bohemian Mission Board of Cleveland, will make regular reports of such contributions to the Treasurer of the Congregational Education Society and make out an annual account of receipts and expenditures.’

“This action gives the School an acknowledged standing as a Missionary Educational Institution of the Congregational body, and makes it possible for the Woman’s Home Missionary Unions to adopt it and contribute to its support in a regular manner.”

While this arrangement with the Education Society relieved the School of its organic isolation and independence it is apparent that it in no wise relieved Dr. Schauffler and his co-workers of the burden and labor of money-raising. Instead it put back again, definitely and formally, the entire responsibility for the support of the School upon their shoulders. It was for that reason, therefore, an unsatisfactory and undesirable arrangement.

That it was the result not at all of a lack of appreciation of the work which the School was doing, but solely due to the supposed limitations of the organizations and functions of the different societies and the pressure of recognized responsibilities, was made apparent by the expressions of interest and confidence made by leading representatives and officers of the Societies. Early in June, 1898, the Congregational Home Missionary Society held its Anniversary Meeting in Cleveland. At the close of the afternoon session, on the 8th inst., a tea-reception was given at the School to members in attendance upon this meeting. Nearly a hundred sat at the

tables. The time was recognized as critical in the history of the School. Addresses were made by Dr. W. E. Barton, of Boston, who represented the Board of Directors of the Education Society; by Mrs. Alice Freeman Palmer, of Boston; Mrs. Louise A. Kellogg, Secretary of the Massachusetts W. H. M. Association; Miss Ellen R. Camp, President of the Connecticut Association, which had for several years supported Miss Ella Hobart as missionary among the Poles of Cleveland and teacher in the School; Mrs. H. S. Caswell, of the National C. H. M. Society; Dr. Josiah Strong, and Dr. Nehemiah Boynton, then of Detroit, who felt deeply the pathos of the situation, and spoke of his own church as being the only church in the country that had a Polish branch connected with it, and told with much feeling of the admirable work of the Bible Reader trained in this School, without whose aid their Polish missionary would not have been able to accomplish his excellent work. From all present came expressions of strong confidence in the School, and their sense of the imperative need of the work that it was doing. Said the Senior Secretary of the Congregational Home Missionary Society, Rev. J. B. Clark, D. D.: "Respecting the Bethlehem Bible and Missionary Training School, you may say for me that I regard the institution as indispensable to the Slavic work. Its

purpose and what it has already accomplished commend it to every friend of home missions in the country. It is not from any want of confidence in the institution or of faith in its necessity that the Home Missionary Society has withdrawn from organic connection with it; but only because educational work is outside of the charter of the Home Missionary Society. I commend it most heartily to all who are interested in Slavic home missionary work."



## CHAPTER IX

### Early Missionary Experiences

The School has always endeavored to keep in the closest possible touch with its graduates, acquainting itself with their successes and trials, encouraging the discouraged, counseling the perplexed, and continuing to be to them a home indeed to which they could turn and return for refreshment and cheer.

The records of the School are rich in personal histories of the older graduates, and in incidents from their experiences among the people with whom and for whom they were laboring. Of those biographical and missionary notes, the following from the pen of Dr. Schauffler appeared in the "Bible Reader" of October, 1900, under the heading of

#### "A Noteworthy Story"

"For months after commencing Bohemian Missionary work in Cleveland, the writer sought in vain for a converted Bohemian. One Sabbath evening, after making a missionary address in Woodland Avenue Presbyterian Church, in which he sought to win sympathy for the large spiritually destitute Bohemian community, a young lady introduced herself as Miss Bertha Juengling, a Bohemian. She had attended that Church's Sunday School and services, and had accepted Christ as her Saviour. But the

strong opposition and worldly influence of unbelieving friends had drawn her back into her former life. This she lamented, and proved her sincere return to Christ by aiding in the newly commenced Bohemian Mission. After the opening of our Missionary Train-



MRS. BERTHA JUENGLING HARRIS

ing School, she longed to enter it and devote herself wholly to missionary work. But obstacles, seemingly insurmountable, stood in the way. Prayer removed the mountains and she entered the School. After finishing the course of study, during which she learned Polish, she entered on Missionary work for Poles in Toledo. It was one of the hardest of fields and not without its element of danger. Denounced by the Polish priest, she fearlessly visited him to ask the reason. She nursed the sick and dying, whom neither priest, Levite nor physician cared for. So self-sacrificing and arduous were her labors, that her health gave way. In the meantime,

she had become engaged to an English divinity student at Oberlin, who now married her and became a home missionary in Iowa. Rev. Rupert W. Harris was ably seconded by his wife, who developed such ability as a preacher that some years later she was ordained to the Gospel ministry. Last year she preached before the Iowa General Association with much acceptance, what 'Congregational Iowa' called 'a well thought out and eloquent sermon, which captivated her audience.'

"The 'Advance' correspondent spoke of her as 'everywhere a spiritual power.'

"Another field needed this ministerial couple. The old Storrs Church in Cincinnati was nearly ready to die. Secretary J. G. Fraser, D. D., was asked to provide it with a minister. He did better than that. He provided it with two, and two who are so much one that they will never cause a division in a church. The result has been most happy. During the first three months of their labors, Mr. and Mrs. Harris had the joy of receiving over sixty into the Church. The Christian Endeavor Society has been revived, the audience-room renovated, and the Church saved and strengthened to do greatly needed Christian work in a community of over 10,000 within half a mile of its building, where there is no other organized English Protestant church.

“More than this, a mile and a half from Storrs Church, on the heights, is a small Congregational church, called Plymouth, which was also about to die a natural death. Mr. and Mrs. Harris were asked to add that field to their already large parish, which they did. Since then, over forty have been added to that church, which feels the pulsations of a new life and is girding itself to minister to the spiritual wants of a large and intelligent community, in which it is greatly needed. Its courage and hopefulness were recently evinced by its entertaining the Miami Conference of Churches, to which it belongs, which greatly rejoiced with its hosts over the blessing that has come to Plymouth Church.

“Two churches in large and important fields saved to Christ and His work within one year, that is a record for which to thank God. Unaided by his devoted and efficient wife, Mr. Harris would not have had time and strength to do the needful work or bear the heavy burdens, and had it not been for the Missionary Training School in which Mrs. Harris received her training for missionary work, she would not have been fitted to do the work she is now doing. The moral is self evident. Incidentally is shown the reflex blessing which comes to our English work from Christian work for our population of foreign parentage.”

In a later issue we are given a glimpse of one of the important Slavic Mission centers, and are permitted to share the missionary's experience and feelings as she engages in her work.

### A PROMISING FIELD

Miss Vasicek reports:

"As I look back over the last three months' work, in spite of many obstacles I cannot but feel encouraged. When I started my work here among the Slovaks and Poles the middle of October, it seemed to me that I would never be able to do it; the work seemed so different from that among the Bohemians, and hard on account of not being able to understand the Slovak dialect well. Besides, the condition and ways of living of these people are so unlike anything I have ever seen or even thought of existing in our civilized country. But more than once the Lord has shown me just how and what to do when I most needed His aid.

"Most of the people live in colonies — six to twelve men in two or three small rooms, with one woman to do all the work for them. They are given to drinking, and neglect their families. The condition in their homes is truly pitiable. It is hard to describe the sin and misery that exists in these homes. When I returned home after calling on these people

in the tenement district the first day, my heart ached to think that men and women who are created in the image of God are living such lives. Now it all seems familiar, but, nevertheless, looks as terrible every time. The Lord grant the Christian people may know the condition, the sin, the want, the misery, of the Slovak people, and open their eyes to see the great need of cleansing the souls and bodies and homes of this district.

“On the other hand, if we look upon the families that have been brought to Christ we feel encouraged. The contrast is great. The homes are no more filled with filth, but are clean in every corner; sin and misery no more find an abiding place there, but heavenly peace, love for the Master, and missionary zeal abide there.

“As most of these people are Catholic, it is very hard to get them to read the Bible. A short time ago I stopped at a house where two women were standing. I spoke to them, and immediately one of them asked me: ‘What do you want here?’ I said: ‘I brought you a message which is written in this book,’ showing her the Bible. She turned to her neighbor and said, ‘Oh, don’t have anything to do with her, she is a Salvationist, (as they call us). So away the woman started for home, letting out a few oaths, and saying that she would read the Bible her-

self if she wanted to, and that I need not come any more.

“The Bowery Mission Industrial School which is under the W. C. T. U. of McKeesport, in which I assist, is a wonderful means of reaching the poor neglected children. We have over sixty children. By getting acquainted with them I can reach the parents much more easily. I have introduced a new system of sewing, which has been readily adopted and seems to create new interest and zeal for the work. I have also started a missionary sewing society for the Slovak women in Duquesne, in which, besides sewing, we spend some time in reading God’s Word.

“There are also cases where people get interested in the Bible the first time I call upon them, as, for example, a young Polish woman whom I found sick in the hospital is eager to read the Bible, and begs me not to forget to call and read to her as often as possible. I will ask of all who read this to please remember this work before the Master in their prayers.”

In May, 1901, the first Interdenominational Conference of Protestant Bohemian preachers and missionaries in the United States was held at the Bethlehem Congregational Bohemian Mission Church in Chicago.

This gathering was a striking exhibition of the fruitage, after nearly twenty years, of the work undertaken at first almost alone by Dr. Schauffler. Forty-nine churches (one Slovak), of five denominations, were represented by thirty-six pastors and preachers. There were also in attendance ten graduates of the Bethlehem Bible and Missionary Training School. An attractive part of the Conference was that in which these graduates were called upon to speak of their special work in homes and for women and children. There were present Miss Bozena Salava, working in the Chicago Congregational Mission; Miss Marie Novak, connected with the Presbyterian Mission in New Prague, Minnesota; Miss Antonine Osinek and Theresa Prucha, of the Congregational Slovak Missions in Braddock and Allegheny, Pennsylvania; Miss Mary Osinek and Miss Josephine Juneck, of the Congregational Polish Missions of Detroit, Michigan, and Ware, Massachusetts; Miss Anna Sipek, of the M. E. Slovak Mission in Pennsylvania; Mrs. Elizabeth (Juneck) Musil, wife of the Rev. John Musil, of the Cleveland Congregational Bohemian Mission; Miss Katherine Vavrina, of the Congregational Bohemian Mission of St. Louis; Miss Anna Belsan, the first pupil of the School, who began the work for Slovaks in Pennsylvania and then labored in St. Louis till failing health



compelled her to desist for a time from active missionary service.

Miss Bozena Salava presented a valuable paper on "Woman's Work in the Church." Later, by special request, she presented some of her own personal experiences in missionary work, which are especially valuable as revelations of its character and of the spirit with which it is successfully prosecuted.

"The best opportunities for work are among children. To open their hearts, not yet hardened by unbelief, and there to sow the precious seed of God's love, is the most hopeful work. I have proof in many children that, not only are they able to understand God's truth, but also to receive it into their hearts. I could write of many who are not only a help and joy to me, but also to their parents. I just remember a boy named Charles, though I am not able to call him anything else but Peter. It is just a year since he began to attend my Sunday School class. He could not do so sooner because his father, a decided infidel, did not permit it. Not until the death of his father was the boy able to come. Oh, how he listened in Sunday School! Very soon, and before I had asked any questions, Charles was ready with an answer, and immediately answered for all the rest. At home he repeats to his mother what he has heard in Sunday School. Through this boy I

have good access to the mother to invite her to the Women's Meetings. Just like her child, she also joyfully received the Word into her soul, and showed her hunger for God's Word by asking that I would let her take 'that book out of which I had read.' This family gives me much joy, and I believe that that dear mother will soon openly confess Christ.

"Another mother once told me that she did not wish to send her children to Sunday School, but shortly she changed her mind and very willingly said to me: 'My children are unwilling to go to anyone but you. They annoyed me with this constantly, and I am compelled to yield. And why did I not wish to send them to you? I will tell you. Well, I thought, who can she be that she should wish to teach children about God? What can she know? Now I know the use of it, and my children cause me much joy. Now I have Sunday School at home every little while. My children sing beautiful hymns, they repeat verses, they recite the Twenty-third Psalm; and this they do instead of, as before, only vexing me. Now I most gladly give them all over to you. (I have five children in my class from that family.) Do with them what you wish, I know that it will only do them good. And in order to be perfectly frank with you I must also tell you what one of my little children said: 'Little mother, why

don't you go to church, seeing we all go but you?' You can think how I felt at that moment,' said the woman. The children received no answer in words, but the mother not only attends services, but has also joined the church."

On the 6th of September, 1901, William McKinley, the honored and beloved President of the United States, was shot in Buffalo, New York, by Leon Czolgosz, of Cleveland, Ohio. Czolgosz was a Pole, who had drifted into infidelity and anarchy, and, under the spell of these delusions, was goaded on to his dastardly deed. This shocking tragedy fixed the attention of the Nation, for the time, upon the Polish race, and aroused an especial prejudice against them. Naturally the interest of the School in these people was intensified. The Czolgosz family lived within the sphere of its influence, and was known to its teachers. What was their condition? Were they representative of the race? How was it that one of their number was led to this deed? Why were they untouched by the Gospel, and how could they be reached? Such questions as these were uppermost in the minds of the multitudes. To answer them at least in part, the following paper was prepared by Miss Ella Hobart, the Polish teacher and missionary, and published by the School:

### THE POLISH PROBLEM IN THIS COUNTRY

“A peculiarly tragic interest in the Polish people has been awakened in this country by the assassination of President McKinley. Some of the Americans are inclined to believe that all Poles are dangerous anarchists, which is very far from the truth. Others think lightly of the dangers threatening our country from the presence in it of toward two million of these people. Both are mistaken. The mass of the Poles are not infected with anarchistic ideas. But anyone who mingles with them and speaks their language cannot fail to see that, unless they are won for the truth of the Gospel, their presence in our country is an ever growing source of serious danger. Let us seek the reason and suggest the remedy.

“In less than three hundred years the Polish nation has been brought down from the position of a ruling power of Eastern Europe to being a people scattered among the nations, with her country divided among three European powers. Enlightened as we are, by our churches and public schools, we cannot realize the superstition and ignorance in which the Polish peasants were kept by the nobles even in the time of the nation’s greatest glory.

“Add to this seven centuries of Roman Catholic teaching, with all its error and superstition, and it

is not strange that the Poles do not at once make the most intelligent American citizens. They are a clan-nish people and hold more closely together in language and customs than the Bohemians.

"The danger to our American institutions of over a million and a half of people, most of whom are not being Americanized by our public schools, cannot be overestimated.

"A few years in America develops a new danger. They have blindly followed their religious leaders in their own country, but here they see that greed for money takes the place of religious zeal. With disgust, they call it all a 'humbug.'

"They profess to believe that other churches are no better, and so tend to drift into infidelity and anarchy. Leon Czolgosz is an illustration of this tendency to infidelity and the throwing off of all authority.

"While visiting at the house of Czolgosz some years ago, I pleaded long and earnestly with his brother to accept the teaching of God's Word; but he had rejected not only what he believed to be the falseness of the Roman Catholic Church, but refused to look for the truth in any other.

"Strange to say, such a family can live without open reproach among the Poles, not attending any church, but the moment they enter our Protestant

Mission Church, they bring down upon themselves abuse and persecution.

“The conclusion is alarming. Are the Poles to awake to the falseness of the Catholic Church only to fall into hopeless infidelity? Facts show this to be true unless they are reached with the pure Gospel of Christ.

“The work of bringing the Gospel to the Poles of Cleveland, in their own language, was begun some years ago. Opposition was intense. The Polish priest collected and publicly burnt nineteen Bibles sold by our colporter. At three different times all the Polish girls were taken from our sewing school and the people warned against receiving us into their homes. But many have received us and have received the Bible as the Word of God. The Gospel must be taken to them in their homes.

“A Polish woman now belonging to our church said: ‘It would take all day and all night to tell of the blessed change in our family since I joined this church, and now come and talk to my husband when he is alone; it was the talking to me alone that brought me.’

“This work in the homes is carried on by young women who have been trained in the Bethlehem Bible and Missionary Training School. So far almost the only way of reaching Polish women has

been through Bohemians. Several Bohemian young women have learned the Polish language and are doing good work in several places. So far we have had only one Polish pupil and graduate.

"Now we rejoice to announce the arrival of three Polish young women from Austrian Poland who have come to fit themselves for missionary work in this country.

"They have taken hold of their studies with energy and zeal. I wish some of our American young people could hear these young women recite their Bible lessons.

"They come from the Lutheran Church in Teschen, under Dr. Pindor, whose evangelical spirit has enthused his young people with missionary zeal. He accepted Mr. Moody's invitation to take part in the evangelistic services at the Columbian Exposition.

"His deep interest in the work among the Poles of this country is shown in his having sent us five of his young people. The work is difficult but is full of hope. Praying Christians must believe that the Poles can be saved and will be saved.

"Noble examples of conversion and piety among the Poles show that this scattered people shall yet be gathered into the Kingdom of God."

To this may be added the testimony of Miss Slavinskie, drawn from her own experience with the Poles of Bay City, Michigan.

“Knowing how heartily most Poles despise a Protestant, and especially a Polish Protestant, I have often wondered at their friendliness toward me. Just a week ago this problem was solved. One of my most intelligent women confided to me that the Poles here liked me because they saw that I did not shun them, but on the other hand tried to help them. She said, ‘As a rule, most of those of our own people who happen to have a little better education than others, keep aloof from us entirely and are even ashamed to say they are Poles, but we are so glad that you do not do this, because with several such people we would be able to do a great deal toward the uplifting of our wretched race.’ My earnest prayer is that the Lord will send out more intelligent Christian workers, who will aid in uplifting the several million needy Poles in the country.”



## CHAPTER X

### Administrative Changes

After fourteen years of most devoted and successful service, Mrs. Schaufler, who had been the Principal of the School from the start, felt that her increasing home duties, and the growing need of a Principal who should be able to devote her whole time and strength to promoting the interest of the School both at home and abroad, made it advisable for her to retire from the principalship. The Mission Board, while fully recognizing the value of Mrs. Schaufler's services, which had contributed so largely to the success of the School, could not but agree with the soundness of the reasons presented when she advised them of her purpose to resign. With sincere regret, therefore, and with high appreciation, her resignation was accepted.

The search for a new Principal was careful and thorough, and covered a large territory. Persons prominent in missionary training work were consulted, and a number of possible candidates communicated with. The choice fell at length on Mrs. Mary Wooster Mills, teacher in the Department of English in the Western Reserve Academy of Hudson, Ohio.

The notable success of Mrs. Mills in her admin-



MRS. MARY WOOSTER MILLS

istration of the School during the succeeding years renders the following sketch of her life, which appeared in the "Bible Reader" of April, 1899, especially fitting here:

"Mrs. Mills was born in Naugatuck, Connecticut. When she was a year old the family removed to a farm thirty miles from Elmira, New York. The house was built in a clearing. The nearest neighbor was one mile away, and the church and postoffice four miles distant. While attending school in the town she was converted and joined the church. At sixteen, Mrs. Mills taught her first school in a rough neighborhood. The hard experience of "boarding round," and of utter homesickness, made it a memorable summer. The following autumn she entered the preparatory department of Elmira College, where she studied the greater part of two years, teaching each summer. In 1875, she went South, under the Baptist Home Missionary Society, and taught freedmen two years at Benedict Institute, Columbia, South Carolina. Then followed two years of study at Vassar College, marriage, and a four-years' course of study at Oberlin, with the exception of the last senior term, spent at Wooster, Ohio, where Mrs. Mills graduated in 1885. Oberlin has since given her the degree of A. M. After teaching two years in the Wooster preparatory department,

Mrs. Mills removed to Oak Park, Illinois, where she joined the Congregational Church. While living there she was for five years a member of the Executive Committee of the W. B. M. I., and Secretary for Children's Work of the Illinois branch. In 1895 she was called to be Lady Principal of Berea College, Kentucky, and in 1897 she came to Hudson, Ohio, to take the Department of English and the office of Preceptress in the Western Reserve Academy.

"When first invited to consider the question of becoming Principal of the Bethlehem Bible and Missionary Training School, Mrs. Mills felt that her preference would be to continue in the congenial work in which she was engaged in Hudson. But after a visit to Cleveland, during which she made careful inquiry about the character, purpose, work and prospects of the School, she concluded that it offered a field of usefulness so attractive and promising that she felt moved to accept the invitation tendered her.

"Mrs. Mills has enjoyed great educational advantages, has proven herself a successful teacher in important positions, is particularly well fitted to train mind and to mould character; has had experience of travel in this country and Europe, is thoroughly evangelical in belief and deeply interested in missionary work, especially in efforts to

reach the young. The position she once occupied in Illinois as Secretary of Children's Work under the W. B. M. I. gave her experience which will prove of value in making the Bethlehem Bible and Missionary Training School better known to our Churches, and especially to Christian women all over the country, and in enlisting that interest and cooperation which are essential to its further growth and increased usefulness."

"The subjoined letter shows in what estimation Mrs. Mills is held by one of our foremost Christian educators, the dean of the Woman's Department of Oberlin College:

'Dr. H. A. Schauffler: Dear Friend—I congratulate you on the securing of Mrs. Mills as Principal of the Bethlehem Bible and Missionary Training School. She is a woman of resources. Her judicial mind keeps her from attempting the impossible; her enthusiasm helps her to accomplish what she undertakes. Added to all this, she is an earnest, practical Christian. I feel sure that the logic of results will prove the wisdom of your choice.'

'Very truly yours,

'(Mrs.) A. A. F. Johnston.'"

Mrs. Mills entered upon her new duties July 1,

1899, and it is needless to add that the experience of the years under her administration has more than realized and justified the wisdom of her friends in her appointment.

Greetings from many sources were extended to Mrs. Mills as she entered upon her work. One from far away China is representative of all. Miss Mary H. Porter, writing from Pang Chuang, China, to express her pleasure that Mrs. Mills had taken up the work of training women for Home Missionaries in the Bethlehem Bible and Missionary Training School, said:

“From the evening, in Chicago, when my mother grew so interested in Dr. Schauffler’s account of the opening of the work in Cleveland that she pledged \$100 for it, until now, I have followed the movement with the deepest interest, and want to send my word of greeting and Godspeed to you from across the sea. I shall see the little quarterly report and watch with large hopes the next steps in progress. The need of trained workers in every department of Christian service is more and more emphasized, as in every profession, trade and handicraft, and with the higher demand comes fresh opportunity. May you be richly blessed in the leadership of such an agency, and may the way be opened before you to attempt great things for God, as you expect great things from Him.”

Entering with enthusiasm upon her work, Mrs. Mills at once made her influence felt, not only in the classroom and in her personal intercourse with students, but also in the wide field. Visiting and addressing the Woman's Unions in different States, she ably seconded the work of Dr. Schauffler, and established personal relations with the friends and supporters of the School, which deepened interest in its work and so added to its income that it was able to proceed without serious embarrassment.

Something of the energy and effort with which she inaugurated her work may be inferred from the report which was submitted at the end of her first year. Efforts for the development and increased usefulness of the School undertaken along these distinct lines, were noted.

First. To secure more pupils by interesting the pastors of the churches in finding young women desirous of entering upon missionary work.

Second. To interest the entire body of the Congregational churches in the financial support of the work.

Third. To secure from the different State Unions a regular pledged per cent of their Educational Fund.

To accomplish these results five annual meetings of the Unions, and other meetings of churches and

associations, had been attended, and a total of thirty-one addresses given, personal letters to the number of 450, and mimeograph and circular letters to the number of 900 had been written and sent out; 975 packages of literature had been mailed and expressed, and five new leaflets regarding the School had been prepared and widely distributed.

Nineteen pupils were reported as in attendance upon the School, and the activities of these young women, in addition to their regular classroom and domestic work, included 992 calls, 565 visits with religious conversation, 811 Sunday School and 1,509 other services attended, and over 10,000 pages of religious reading distributed.

On the 14th of October, 1902, a reunion of the graduates and other former pupils of the School was held at the School. Twelve graduates were present, and four other former pupils.

At this meeting an Alumnæ Association was formed, which elected Mrs. Bertha (Juengling) Harris, President, and Mrs. Elizabeth (Junek) Musil, Secretary and Treasurer.

Reviewing the work of the School at this time, Dr. Schauffler stated that the School had forty graduates, that twenty-one other pupils had been connected with it, and that it then had eight pupils. Of



those sixty-nine, forty-one were Bohemians, fourteen Americans, seven Slovaks, four Polish, one German, one Dano-American, one Magyar, and that the Missionaries trained here have worked and are working in connection with Congregational, Presbyterian and M. E. Missionary Society in forty places in thirteen states, from Massachusetts, Virginia and Georgia, to Minnesota, South Dakota and Kansas, for Bohemians, Poles, Germans, Americans, Slovaks, Magyars, Southern Whites and Indians, several having worked in the same place either simultaneously or one after another, an inspiring record of an inspiring work, revealing a fruitful vine of the Lord's own planting.

## CHAPTER XI

### The Well Done of the Faithful Servant

To the Director of the Bethlehem Bible and Missionary Training School the passing months and years were full of more abundant labors. As Superintendent of Slavic Missions in the United States he was engaged as was the first great Missionary to the Gentiles, in journeyings often. In the "Bible Reader" of October, 1904, we find him apologizing for the tardy appearance of that number because of his necessarily prolonged absence in attending the meeting of the American Board at Grinnell, Iowa, the Congregational Missionary Societies at Des Moines, Iowa, a visit to the Bohemian Missions in Crete, Nebraska, and St. Louis, Missouri, and several days spent in Cincinnati, Ohio, on missionary business.

Neither by himself nor by his friends was there the realization that these absorbing activities of the closing year were the final activities of his fruitful life. Almost his last work was the publication of the "Bible Reader" of January, 1905. Late in that month he was taken ill with what seemed to be grippe. No one associated with him foresaw the end until within a few days of his death. All hoped and believed in his recovery. But He who doeth all

things well saw fit to take him to Himself and to the rest so well earned. He entered into that rest on the 15th of February, 1905. The funeral services were held in Bethlehem Church at two o'clock on the afternoon of Friday, February 17. A concourse of people filled the church to the doors. Nearly all the Congregational ministers of the city were present, and there was a large representation of the Bohemians among whom Dr. Schaufler had worked for twenty-five years. Rev. F. M. Whitlock, the English pastor of the Bethlehem Church, gave the opening words, and the Scripture was read and prayer offered by the Rev. J. G. Fraser, the Secretary of the Ohio Home Missionary Society; a brief address on the life and work of Dr. Schaufler was delivered by Dr. Charles S. Mills, of the Pilgrim Congregational Church, and the benediction was spoken by Dr. E. A. Adams, pastor of the Bethlehem Bohemian Church of Chicago, Illinois.

Memorial services in Bohemian were held on Sunday night, March 26, in which all the Bohemian churches united. This meeting was made especially significant by the fact that all those present were directly or indirectly the result of Dr. Schaufler's labor. Memorial services in English were also held in Bethlehem Church March 28, 1905.

At the latter service the following resolution,

adopted by the Cleveland Bohemian Mission Board, was presented:

“The biography of Rev. Henry A. Schauffler, D. D., was written partly in Bohemia, partly in his work among the Slavic people of America, partly in his great work in Cleveland in connection with the Bohemian Board, and partly by a Master Hand in the thirteenth chapter of First Corinthians. He suffered long and was kind. He envied not, was not puffed up, did not behave himself unseemly, sought not his own, rejoiced not in iniquity, but in the truth.

“As members of the Bohemian Board we count it a special privilege to have been associated with Dr. Schauffler in his peculiar and difficult work among the Slavic people of this city, beginning in a small way with Bethlehem Chapel and broadening through the years until Cyril Chapel, Mispah Chapel, The Schauffler Missionary Training School and Emanuel Chapel, were built, by funds largely solicited by himself.

“We bear witness to the fact that he was a man sent of God to do a peculiar and great work for the Slavic people, destined by his missionary inheritance and by the hand of Providence to become a leader of this race and to show them the marvelous light that is in Jesus Christ.

“We bear witness to the fidelity with which he car-

ried out his heaven-sent mission. He was always conscious that he was about his Father's business. Ofttimes the burden seemed heavy and he was sorely perplexed, but God showed him the way out and he went forward in prayer and hope.

"We bear witness to his humble, Christlike spirit, to his strong and beautiful character, to his wise and patient leadership, to his indomitable purpose and energy, to his faith and hope, and to his abiding sense of the divine direction.

"We deeply lament his loss, for his death leaves us without a human leader, but we go forward knowing that, though the workman may be buried, some way God will carry out his work.

"He fought the good fight, he kept the faith, he now wears the crown promised to those who love Christ's appearing."

It is fitting also that letters of appreciation from the colleagues of Dr. Schauffler in his early missionary work in Austria should have a place in this history.

Writing from Chicago in the April number of the "Home Missionary," Dr. E. A. Adams says:

"On Wednesday, the 15th day of February, 1905, Rev. H. A. Schauffler, D. D., Superintendent of the Slavic work of the Congregational Home Mis-

sionary Society, heard the 'Well done, good and faithful servant,' which welcomed him into the presence of the Master. The news of his death has carried sorrow to personal friends in great numbers on both sides of the Atlantic, but perhaps the deepest sorrow has filled the hearts of a multitude in all the walks of life who looked to him as their spiritual father, who loved him as their self-sacrificing friend, and who fear now that the work he so much loved, and in which has done so much for them, may suffer by his death.

"Henry Albert Schauffler was born in Constantinople, September 4, 1837. The mention of his father, Rev. William G. Schauffler, D. D., the veteran missionary and Bible translator, and of his mother, who inaugurated female education in Turkey and who never lost her deep interest in that work, indicates with sufficient clearness the environment of his childhood and youth.

"Graduating from Williams College in 1859, he entered Andover Seminary, which he left at the end of his second year, and after studying law at Harvard University became professor in Robert College, already founded in Constantinople.

"In November, 1862, he was married to Miss Clara E. Gray, of Springfield, Massachusetts, whose life and missionary career were published by The

American Tract Society in its series of 'American Heroes on Mission Fields,' and whose devotion to mission work and patient endurance of trials in connection with it, fully entitled her to a place in that glorious company.

"Dr. Schaufler was connected with Robert College two years and was then appointed missionary of the American Board to the Turkish population. His own ill-health and that of two of his children compelled his return to America in 1870, where, as soon as he was able, he did faithful work as representative of missionary interests in colleges and seminaries.

"When it was decided by the American Board to undertake the work of evangelization among Roman Catholic peoples, Dr. Schaufler was chosen to inaugurate the work in that empire. He went to Austria with his family in the spring of 1872 and, after a careful study of conditions, decided upon Prague as the starting point. Here in the autumn he was joined by Messrs. Clark and Adams with their families.

"When in the spring of 1881 Dr. Schaufler, on account of the continuous ill-health of his wife, caused in great measure by the hardships and persecutions she had suffered in Bränn, came to America, it was his full intention to return to Austria as soon as possible. But God had other plans for him. As

he had been the pioneer in the work in Austria, so he was to be the pioneer in a work at home, in some respects, even more important. Previous to his return, letters had come to the Bohemian Mission in Prague from a few persons, Americans as well as Bohemians, who realized that there were in this country 250,000 Bohemians practically destitute of religious leadership and wholly out of touch with American religious life. These letters had been written in the hope that through the Austrian Mission something might be done for these neglected ones.

“Dr. Schauffler’s presence in this country was the providential reply to these requests, and Rev. Charles Terry Collins, of Cleveland, who had become deeply interested in the Bohemians of his own city, was the one to appreciate and avail himself of this answer. At his invitation, Dr. Schauffler visited Cleveland to study the situation. He found there a large population as destitute of the Gospel as if they lived in the wilds of Africa.

“The state of Mrs. Schauffler’s health gave no hope of their speedy return to Austria, and Dr. Schauffler accepted the call to undertake Bohemian work in the city of Cleveland. This work was at first supported by individuals of different denominations but was adopted in the fall of 1883 by the Congrega-



tional churches of that city, the American Home Missionary Society pledging financial help.

"It was in September of this year that Mrs. Schaufler, after intense suffering, her Christian faith and joy growing brighter even to the end, entered into the joy of her Lord.

"By appointment of the Congregational churches of Cleveland, Dr. Schaufler became their city missionary, and by appointment of the Congregational Home Missionary Society he became superintendent of their work among all the Slavic peoples of the United States, the first recognition by any national society that American Christians had any obligations to these neglected peoples. Thus for over twenty years Dr. Schaufler's name has been synonymous with Slavic mission work, he has been acknowledged as authority on all that pertained to that work and his opinion has been sought by all who had become interested in this large and promising portion of our polyglot people.

"After the untimely death of Rev. Mr. Collins he had the double duty of keeping up and increasing the interest in the Bohemians which Mr. Collins had aroused among the churches as well as doing the missionary work which that interest made possible. His success in this double task is shown today by the three Bohemian churches and one Polish church in

that city, by one English church composed chiefly of young Bohemians, and by a training school for women workers without regard to nationality, the fine building for which and its running expenses were secured by his untiring efforts.

“In the inauguration of this work he was supported and greatly helped by Miss Clara Hobart, who learned the Bohemian language and threw herself heart and soul into the work, particularly that of the training school, and thus endeared herself to the large number of Bohemian young women who received their training in that School. Soon afterwards Miss Hobart became Dr. Schauffler’s wife and was his faithful helpmeet during the last years of his life.

“The Bohemian work in Chicago owes its origin to Dr. Schauffler’s deep interest in that people and to his ability to impart that interest to others. It was at a gathering of leading Congregationalists at the home of Hon. E. W. Blatchford that Dr. Schauffler made the plea for the 50,000 Bohemians of Chicago, which resulted in the determination of Deacon C. F. Gates and Prof. Samuel Ives Curtiss and a few others to do something for that people. This determination culminated in the large Bohemian church building and in all the work of which it has been the center, a work for which Deacon

Gates sacrificed his life, and of this work Dr. Schauffler, although having no direct connection with it, has constantly been a loyal friend and helper.

"The training school for Slavic evangelists and preachers in connection with Oberlin Theological Seminary is due solely to Dr. Schauffler's vision of the needs of the work and to his persistent efforts to supply that need, and the men, both young and in middle life, who have gone out from that school and are at work today in various fields of the West and Northwest with the results which under God they have achieved are a living witness to his devotion to highest ideals and to his ability to change ideals into realities.

"At his funeral which, by his own request, was of the simplest character, the church was literally crowded by Bohemians of all classes and Americans, who had come to honor one, who was beloved as a sincere friend, a self-sacrificing benefactor and a man of God gone to his reward.

"When now we undertake to sum up the qualities which made Dr. Schauffler the man he was, his unswerving devotion to his convictions of duty must take the first place. Whatever approved itself to his intellect as duty, was always the thing for him to do at whatever cost. No argument was strong enough to lead him to any other course — compro-

mise, when duty was at stake, was wholly omitted from his vocabulary. Whether he was organizing a church in Bohemia, or deciding as to who should be admitted to the Lord's table, or whether it was a question of employing in missionary work one of whose worthiness he was in doubt, he only asked 'What ought one to do?' and with the answer to this his course was decided. Even though the work of years seemed to be jeopardized and friendships of long standing endangered, only one course was open to him. None but those intimately associated with him knew of the perplexities and difficulties of his work as superintendent, nor how hard it was for him to say 'No.' But when this was the word of duty, his word could be nothing else.

"And he could do this because he was sure that the infinite resources of God were pledged to support the right and give it the victory. That Dr. Schauffler was a man of prayer none who knew him had any doubt. The thing which he most frequently asked his friends was to pray for him and his work. 'I know you will help me pray' was a frequent remark in his letters after stating some perplexing case.

"And it was because of these two characteristics, his absolute devotion to duty and his absolute faith in God, that he was always the advocate of highest

ideals. When Dr. Mills, at his funeral, spoke of this as characterizing his consultations with his brethren, we realized that he had struck the keynote of his character.

"That Dr. Schauffler was persistent, that he brought things to pass, that his only failures were where success was an impossibility, the results that he achieved and the obstacles he overcame are sufficient proof.

"Of Dr. Schauffler as a friend and companion one would love to write much. No sacrifice was too great if a friend was to be helped. Master of at least five languages and able to make himself understood in several more, inheriting a love of music that might easily have become a passion, quick at repartee, seeing always the bright side, he was the life of any social circle of which he formed a part. But he was always and everywhere, with all his talents, with all his wit, a man of God, subordinating everything to the service of Him whom now face to face he sees."

The following extract is from a letter of Dr. A. W. Clark, of Prague, Austria:

"Brother Schauffler was a true missionary, hopeful, aggressive, persistent, biblical and enthusiastic. He looked upon men out of Christ as lost, but he

believed firmly in the power of the Gospel to change the lives of men. In sympathy with all true scholarship, he loved the faith of our fathers, the old views that man as a sinner needs the sacrifice of Jesus on the cross. In his work he awakened confidence, men looked up to him and found in him a friend and leader.

“You will recall, as I do, how efficient our associate was in time of persecution, and how well he brought out all the facts before the great meeting of the Evangelical Alliance in Basel in 1879. In the summer of 1903, Dr. Schauffler had the pleasure of revisiting once familiar scenes in Moravia and Bohemia. His heart was filled with rejoicing, as he saw how the one church of his day had become eighteen and how the Y. M. C. A. of Prague had branches in many cities. The splendid Slavic work of Brother Schauffler in America was a delightful enlargement of our mission in Bohemia. At the beginning of February I went, at Dr. Schauffler’s request, to a conference of our Slovak churches in Pittsburgh, Pennsylvania. There too, among preachers trained in Oberlin Slavic Department, and Bible Readers trained in the Training School in Cleveland, I was deeply impressed with the extent and value of the work cared for by our lamented brother. These Slavic missions in America have met

with a great loss, but it is God's work and He will continue to bless it. Our Congregational churches, especially those in Cleveland, must do more than continue the work so well begun, it ought to be multiplied tenfold.

"Our brother was far-sighted, clear-headed, a man of prophetic vision. Those who knew him well would agree with me that he was a man of sterling integrity. He was strictly honest in statement as well as in all financial matters. I recall one occasion in one of his outstations where a helper had made a false statement hurriedly, and at first declined to recall that statement. He feared the work might be harmed, this helper, if he went to the authorities and confessed that he had made an incorrect statement. He begged Dr. Schauffler to stand by him in the assertion which he had made at the police court, but Dr. Schauffler said, 'No, we must be strictly honest. I am sorry for your mistake, but you must confess it. In our work it never can be said that the end justifies the means.' Our brother in all departments of missionary work was a thoroughly unselfish man. He was always willing to take his full share of any burden, and, to use a New England expression, if the log had a heavy end he was ready to carry it.

"The characteristics which I have mentioned, as characteristics observed by me in Bohemia and Mo-

ravia, are traits of character which his friends in Cleveland I am sure found in him. A true soldier of the cross has fallen, a genuine Christian gentleman has laid down his charge, but the work so well established will go forward, and there will be souls in heaven led into the Kingdom by him in different lands, that will rejoice to say to our Saviour in Heaven, "This is the brother that brought me into Thy Kingdom.'"

Rev. C. W. Carroll, of the Hough Avenue Congregational Church, Chairman of the Executive Board of the Ohio Home Missionary Society, in an address at the English memorial service, said:

"When a life such as this has gone out, we are more apt to speak of what he was than of what he did. I am much more moved tonight to pay tribute to this man's worth and his influence than I am to recite the things he has done. Dr. Schauffler crossed my path first in the very earliest days of my ministry, when I was most susceptible to Christian ideals and to the standards of the pulpit. His lofty conception of the Christian life, his unquestioning faith in God, his passion for righteousness, his intense earnestness, and his large sympathy for the multitudes had a very great influence upon me at that time. I am certain that I have been more faithful



and consecrated in my own work in all the years since then, because of the contact I had with him. I fear that he went away without knowing what he did for me. I fear I did what we are so likely to do, let the man who brings to us the highest blessing, live on unappreciated, and then tell about it after he has gone from us.

“I think it was in 1882 that Dr. Schauffler answered the invitation of Dr. Collins, of Plymouth Church, and began work in this city, supported at first by individuals of different denominations. Very soon he was made city missionary by the churches of Cleveland, and superintendent of the Slavic work for the United States by what is now the Congregational Home Missionary Society of this country, and so, twenty-three years ago, that work began. It spread rapidly from this city to Chicago, Detroit, to the Northwest and the Southwest and to the East, until in the last report of the Home Missionary Society we find that in the Slavic Department, of which Dr. Schauffler was superintendent, an account of fourteen distinct and prosperous fields of work among those people in this country. These fourteen fields are in eight different States; and this report takes no note of the large work in Chicago with its well-equipped plant, nor of the Slavic Department of Oberlin Seminary which is training

ministers to preach to their people, nor of the Bible Readers' School here, now re-christened in honor of Dr. Schauffler, which trains as no other school does, young women to be Bible readers and helpers in church. These three, as well as the larger work, owe their existence to the initiative taken by Dr. Schauffler, and although he had perhaps no official connection with the Chicago work, yet that work and the Slavic work at Oberlin Seminary were always subjects of deepest interest to him. They had his sympathy and his help, while the Bible Readers' Home was, as it were, under God, his creation. For it he gathered the means, and over it he maintained the closest oversight. In Cleveland, the work is now carried on in four houses of worship; this one, with its Bohemian and English churches, Cyril church for Bohemians, Mizpah, for Bohemians, Poles and English, and a new Emmanuel chapel, recently built at a cost of \$4,300, which is to be the home of the work formerly housed in the East Madison Avenue Church. And so, from one man working in this city a little more than twenty years ago we look out tonight into eight States, over fourteen fields with an army of trained workers, and a people who have come out of darkness into light because this one man of God had faith in the Father and in the transforming power of the Gospel and taught it.

“It may seem to some of us that because he has done so much in so short a time, it was an easy task. It is always a sign of strength when a man lifts a heavy load with apparent ease; but those of us who have been in close touch with him realize somewhat the difficulties he had to meet. It was my privilege to be closely associated with him in the adjustment of a single incident in one of these fields, and during those days and nights of conference between ourselves and with others on the field, I caught a vision of the patience, the forbearance, the consecration, the masterful love and the executive ability that was needed to carry on such a work among a people who had not yet come to the point where they could trust their best friend, even when he was bringing them a gift. Others of you have seen other phases of this work, and you know that he must at all times have carried heavy burdens. And so it is that this man in the strength and might of God went on bearing loads that few of us knew anything about—carrying them triumphantly and sweetly, rising above all difficulties because he had the spirit of the Master. This is why he could smile when he met a child. The man and his work will never be understood, unless we take into account his life of prayer, and his constant dependence upon the help which came through prayer. In all conferences with the

home office over difficult problems, he would end by saying, 'You will help us in prayer.' Surely the work he has left behind is in a large part a monument, testifying to the efficiency of appeals to the throne of grace."

At the close Mr. Whitlock said:

"In conclusion it might be proper for me to say that one way in which our esteem for Dr. Schauffler is to have a permanent and definite expression is first, in the change of the name of the Bethlehem Bible and Missionary Training School to the **Schauffler Missionary Training School**; second, in the endowment of this School to the extent of fifty thousand dollars, thereby forming a permanent memorial to the work which he founded and which lay heavily upon his heart even in his last days. It is, therefore, an opportunity to which I doubt not many of his friends will avail themselves, to secure that endowment and thus perpetuate his memory and his noble work."

A CROWN OF STARS

Rachel Capen Schaufler

There came a Wise Man, star-led to the West,  
One who had diligently sought the presence of his King  
That he might worship there.  
The gifts he brought were rare:  
Keenness, humility, and power, a whole burnt-offering  
Of self, and a great passion for the Best.

As, homeward bound, a mighty, steel-prowed ship  
Steadily cleaves a perfect way through crags of crashing ice,  
So he pursued his course;  
And, like a mettled horse,  
Sniffing the battle from afar, headlong he charged at Vice,  
Nor spared himself the sting of spur and whip.

And lo, the star which he had followed far  
In many journeys over land and sea, shone faint before him  
Till it came and stood  
Above the City, good  
For servants of the King, who must by works of love adore  
Him;  
For here were lives unlit by sun or star.

Here dwelt a folk with mind and soul unfed,  
People from foreign lands, speaking an alien tongue, and  
brought  
Hither by hope of gain,  
Not altogether vain  
Their struggle for the meat that perisheth; themselves un-  
taught,  
Until God's Wise Man built His House of Bread.

And here was born anew in many a heart  
The blessing of the Little Child who brought to Bethlehem  
    Peace and Good Will;  
    Here Wise Men labor still,  
Made wise by labor of the One who gave Himself for them  
In life and death, devoted and apart.

Often he used to speak of starry crowns  
Laid up in Heaven for those who here are wise enough to turn  
    Many to righteousness;  
    And I, not fatherless,  
Can see my Father crowned with diadem of stars which burn  
Close-set above a brow that never frowns.

I love to think of him no more distressed  
By sin and suffering and all the little cares that hide  
    At times the Master's plan.  
    Ah! what, to such a man,  
Must be the ecstasy of a first heaven Christmastide  
Where Christ Himself is jubilee and rest!

## CHAPTER XII

### Reorganization

The death of Dr. Schauffler threw at once greatly increased responsibilities and burdens upon the shoulders of his co-workers. These they cheerfully and courageously assumed. The spirit of the leader inspired his followers. More clearly than ever before they caught his vision of the hungering multitudes, of the miracle-working Master, and of the humble disciples who were to be the distributors of the loaves and fishes which were to be gathered and multiplied. Those disciples the School was to train through the successive years for their work.

Before any formal action could be taken, the sentiment became distinct and commanding that esteem for Dr. Schauffler, and the determination that the School should be permanent, should find definite expression, first, in the change of the name, from The Bethlehem Bible and Missionary Training School to The Schauffler Missionary Training School; and, second, by the endowment of the School to the extent of \$50,000.

In due time, therefore, the School was formally given its new name.

For its further development and endowment it was the sense of the Bohemian Board, which was responsible for the entire Slavic mission work in

Cleveland—for the Slavic churches as well as the Training School—that the interests of the School would be best served by the creation of an independent organization, which should hold its property and administer its affairs. Two months after the death of Dr. Schauffler, therefore, a corporation was formed the early records, proceedings and regulations of which are as follows:

**“Records of Proceedings of the Incorporative Members and Trustees of The Schauffler Missionary Training School**

“On this twenty-seventh day of April, 1905, H. Clark Ford, Thomas Piwonka, P. J. Twiggs, J. G. Jennings and Elbert H. Baker, the persons named below as subscribers of articles of incorporation, desiring for themselves, their associates and successors, to become a body corporate, in accordance with the general corporation laws of the State of Ohio, under the name and style of The Schauffler Missionary Training School; and with all the corporate rights, powers, privileges and liabilities enjoyed under or imposed by such laws, did subscribe, acknowledge, and afterwards, to wit, on the thirteenth day of April, 1905, file in the office of the Secretary of State, at Columbus, in the State of Ohio, articles of incorporation as follows to wit:



## STATE OF OHIO

"These articles of incorporation of The Schaufler Missionary Training School witnesseth: That we, the undersigned, all of whom are citizens of the State of Ohio, desiring to form a corporation, not for profit, under the general corporation laws of said State, do hereby certify:

"First—The name of said corporation shall be 'The Schaufler Missionary Training School.'

"Second—Said corporation shall be located, and its principal business transacted, at Cleveland, in Cuyahoga County, Ohio.

"Third—The purpose for which said corporation is formed is not for profit, but for the purpose of establishing and maintaining a school for the education and training of persons to do work as missionaries and pastors' helpers of Evangelical churches, and for purchasing, receiving and holding property of every description, donations, devises, bequests and funds arising from other sources for the benefit of said corporation.

"In witness whereof, we hereunto set our hands, this twenty-seventh day of April, 1905.

H. CLARK FORD,  
THOMAS PIWONKA,  
P. J. TWIGGS,  
JNO. G. JENNINGS,  
ELBERT H. BAKER,

“The State of Ohio,  
County of Cuyahoga.

On this twenty-seventh day of April, A. D. 1905, personally appeared before me, the undersigned, a notary public within and for said county, the above named P. J. Twiggs, H. Clark Ford, Jno. G. Jennings, Thomas Piwonka and Elbert H. Baker, who each severally acknowledge the signing of the foregoing articles of incorporation to be his free act and deed for the uses and purposes therein mentioned,

“Witness my hand and official seal on the day and year last aforesaid.

[Seal]                      A. A. McCASLIN, Notary Public.

“The State of Ohio,  
County of Cuyahoga.

“I, Charles P. Salen, Clerk of the Court of Common Pleas within and for the County aforesaid, do hereby certify that A. A. McCaslin, whose name is subscribed to the foregoing acknowledgment as a notary public, was at the date thereof a notary public in and for said county, duly commissioned and qualified and authorized as such to take said acknowledgment, and further that I am well acquainted with his handwriting and believe that his signature to said acknowledgment is genuine.

“In witness whereof, I have hereunto set my hand

and affixed the seal of said Court, at Cleveland, Ohio, this twenty-eighth day of April, A. D. 1905.

[Seal]

CHAS. P. SALEN, Clerk.

By EDW. B. JANOUSHEK, Deputy."

That the foregoing is recorded in the proper office in Columbus, Ohio, is certified to by the Secretary of State as follows:

"The United States of America,  
State of Ohio,  
Office of the Secretary of State.

"I, Lewis C. Laylin, Secretary of State of the State of Ohio, do hereby certify that the foregoing is an exemplified copy carefully compared by me with the original record now in official custody as Secretary of State, and found to be a true correct copy of the articles of incorporation of The Schaufler Missionary Training School, filed in this office on the 30th day of April, A. D. 1905, and recorded in volume 102, page 581, of the Records of Incorporations.

"In testimony whereof, I have hereunto subscribed my name and affixed my official seal, at Columbus, the 30th day of April, A. D. 1905.

[Seal]

LEWIS C. LAYLIN,

Secretary of State.

“We, the undersigned, having the qualifications prescribed by its regulations, and desiring to become members thereof, do hereby subscribe our names to the foregoing copy of the articles of incorporation of The Schauffler Missionary Training School.

THOMAS PIWONKA,  
JNO. G. JENNINGS,  
ELBERT H. BAKER,  
W. H. C. TEMPLE,  
P. J. TWIGGS,  
H. F. SWARTZ,  
H. CLARK FORD.”

## “REGULATIONS

The Schauffler Missionary Training School

Adopted by said Corporation at its first meeting, held May 4, 1905, at Cleveland, Ohio.

### ARTICLE I

#### Name

The name of this corporation is “The Schauffler Missionary Training School.”

### ARTICLE II

#### Object

The purpose for which this corporation is formed is not for profit, but for the purpose of establishing and maintaining a school for the education and train-

ing of persons to do work as missionaries and pastors' helpers of Evangelical churches, and for the purchasing, receiving and holding property of every description, donations, devises, bequests and funds arising from other sources for the benefit of said corporation.

### ARTICLE III

#### Membership

The membership shall consist of such persons as the corporation shall from time to time elect.

### ARTICLE IV

#### Officers

1. The officers of the corporation shall be a President, Vice President, Secretary, Treasurer, Auditor, and a Board of seven Trustees.

2. The officers are to be elected by the Trustees, for one year. The officers shall perform the duties usually pertaining to their respective offices.

3. The Treasurer shall be the custodian of the funds of the corporation, and pay out the same upon the order of the President, or in his absence, on the order of the Vice President, when countersigned by the Secretary. He shall keep proper books and make full report of the financial condition of this corporation whenever requested to do so by the trustees. He shall give such bond for the faithful performance of his duties as the trustees may prescribe.

4. The Board of Trustees shall consist of seven members to be chosen by the corporation at the annual meeting. The trustees shall fill any vacancy in their own body. It shall be the duty of the trustees to exercise a general supervision of all the affairs of the corporation. The Board of Trustees shall meet once a month, and at other times upon the call of the President.

A majority of the trustees shall constitute a quorum.

## ARTICLE V

### Meetings

The annual meeting of the corporation shall be held upon Commencement Day of each year, at the School.

Notice of the annual meeting shall be given by the secretary to the members by mail.

A majority of the members shall constitute a quorum.

## ARTICLE VI

### Amendments to the Regulations

Permanent Endowment Fund—All legacies not specifically appropriated by the donors to some other purpose, and all contributions specifically made for such purpose, shall be set aside as a permanent endowment fund, and may be loaned on mortgage se-

curity, or otherwise carefully invested by the trustees, and the income used to advance the interests of the School.

## ARTICLE VII

### Amendments

These regulations may be amended by a five-sevenths vote of the corporation.”



H. CLARK FORD



## CHAPTER XIII

### Progress and Endowment

At the first meeting of this Corporation, held May 4, 1905, Rev. W. H. G. Temple, D. D., pastor of Plymouth Church, and Rev. Herman F. Swartz were added to the membership of the Corporation, and the following were constituted a Board of Trustees: H. Clark Ford, President; Elbert H. Baker, Vice President; Herman F. Swartz, Secretary; Thomas Piwonka, Treasurer, and P. J. Twiggs, Auditor. Messrs. Swartz, Piwonka and Twiggs were appointed an Executive Committee.

From time to time new members have been added to this Corporation, as conditions have seemed to require. To the new Corporation, thus formally and legally organized, the title to the property of the School was duly transferred by the Cleveland Bohemian Board, and the School entered upon a new era in its history.

At the annual meeting of the Trustees, Mrs. Mills was authorized to conduct a canvass for students. At subsequent meetings of that first year Miss Mary H. Deas was engaged to give one-half of her time to the School as stenographer and teacher, and later was employed for all of her time.

In June of 1905, Miss Fannie Stern, who had filled

the position of Matron with great acceptance since the resignation of Miss Anna Gross, in 1901, resigned on account of ill-health, and Mrs. Elizabeth C. Osborne, of Hudson, Ohio, was called to fill her place.

In view of the fact that by existing relations with the Congregational Education Society, the entire burden of the financial support of the School, al-



MRS. MARY DEAS SICHA

though recognized as a Congregational institution, rested upon its officers and teachers, negotiations were reopened by the Trustees with the officers of the Society, which led in September of that year to the enrollment of the School upon its list of aided schools and colleges. While the immediate purpose of this relation looked to the current support of its work, especial emphasis was laid upon securing an endowment the income of which should be sufficient to meet its increasing needs. The foundation of an endowment fund had already been made. Previous

to the death of Dr. Schauffler, a legacy of \$8,000 from the estate of Mr. and Mrs. Olney, staunch friends of the School from its beginning, and mem-



MISS FANNIE STERN

bers of the Pilgrim Congregational Church of Cleveland, had come into the possession of the Bohemian



MRS. ELIZABETH C. OSBORNE

Board. This legacy, though unrestricted by conditions, had been sufficient to meet special obligations and establish the beginning of an endowment fund.

To increase this fund as rapidly as possible, Mrs.

Mills, the Rev. Theodore Clifton, D.D., Western Secretary of the Education Society, and the Secretary, Rev. H. F. Swartz, were made a special committee. Although the efforts of this committee did not prove as successful as was hoped, it was possible to report at the end of the year that \$2,000 had been added to the endowment fund.

The year 1905-1906 was a year of unusual burdens and unusual prosperity. The number of pupils was fifteen, the same as in former years, but the outlook for the future was especially promising. A vigorous publicity campaign was conducted by the preparation and distribution of numerous leaflets in both English and Bohemian, presenting the plan of work in the training of pastors' secretaries, in the canvass for Slavic students, and in pushing the endowment campaign. The quarterly paper known as "The Bible Reader" was given a new name, "The Schauffler Memorial." Mrs. Mills was given charge of the endowment campaign, and Mrs. Schauffler was engaged to take the place of Mrs. Mills in the classroom, and to have charge of the School in her absence. A new feature was added to the calendar events of the School by the celebration for the first time, on January 26, 1906, of Founder's Day. This was established as an annual event, in the expectation that it would prove not only a means of honoring the

founder but of increasing the constituency of the School.

Through the columns of "The Schauffler Memorial," an especially earnest appeal for the endowment was presented by Mrs. Schauffler, who wrote:

#### "A WORD ABOUT OUR ENDOWMENT"

"As one asks of a near friend sympathy and prayer when an especially difficult task is to be undertaken, so we wish to ask of the friends who read this paper, sympathy and prayer for us in our effort to raise an endowment of \$50,000 for The Schauffler Missionary Training School.

"Upon Mrs. Mills has been laid the heaviest burden: that which the founder laid down when he entered into rest. We bespeak for her your kindly interest and help. We are sure that all Christian people who knew Dr. Schauffler's work for the Slavic people believe in it, and now, that it may not be largely lost, we feel that the School must be put on a permanent basis. To do this, an endowment is necessary, and the labors, prayers and gifts of former years may in this way be blessed and multiplied in the years to come. We come with an appeal to you, who have so long been interested in this work, and who have been from time to time reading our paper, to help us in this our great crisis, not only

with sympathy and prayer, but with contributions of money.”

The enthusiasm, loyalty and self-sacrifice of the Alumnae of the School was indicated by their contribution of \$130 to the endowment fund from their meager salaries. The Commencement Day of that year was also gladdened by a telegram received by Mrs. Schauffler, pledging \$500 as the gift to the endowment fund of the children of Dr. Schauffler.

One of the new plans connected with the raising of the endowment was the establishment of permanent scholarships of \$1,000 each, the income of which was expected to meet one half the expense of a student's training, the other half to be met by her own earnings.

The first scholarship to be started on this plan was reported at this commencement. It was to be known as the Oberlin Scholarship, for which \$500 was pledged.

In October of that year, Mrs. Mills, who was working in the East in the interest of the endowment, was able to report that \$16,000 was already pledged for that fund, and that her appeal was meeting with cordial sympathy and acceptance.

The immediate needs of the School, in anticipation of the coming year, 1907-1908, were said to be:

First. The completing of the third floor for the additional students expected in the autumn. "Our building," said Mrs. Mills, "which seemed but a few years ago so commodious and so sufficient for our needs, has shrunk, like the old shoe of the growing child, to half its required size. It is no longer adequate."

Second. The library needs greatly to be enlarged with Biblical reference books, histories of all kinds, books on missions and missionary work, biographies, etc.

Third. More office room is needed, which can be obtained if the third floor is completed.

Fourth. The office work has so greatly increased within the last six months that the entire time of a secretary is absolutely necessary if all the executive work of the office is to be successfully carried on.

Fifth. Added recitation-rooms for our increased number of classes, and greater kitchen and laundry facilities are becoming imperative.

It is apparent that, with the raising of the endowment fund, the enlargement of the existing plant, and the current support of the pupils in attendance, it was no small present and prospective burden which rested upon those who assumed responsibility for this work.

The new year, 1907-1908, opened with an attend-

ance of sixteen, which was soon increased to nineteen. Of these, four were Americans, nine Bohemians, five Slovaks, and one Hungarian. Two of the Slovaks were sent and supported by the Methodist Protestant denomination, and the Hungarian by the Presbyterians. They came from Hungary, Bohemia, Texas, Wisconsin, Pennsylvania, Virginia, Illinois, Minnesota, Connecticut, and Ohio. Two only were from Cleveland, and nine were the direct fruits of Congregational mission work.

At the Annual Meeting of the Board of Trustees it was voted that the work of completing the third floor of the school building should be undertaken as soon as fifty per cent of the money needed and contributed for that especial purpose should be in sight; and the "Schauffler Memorial" for the following July announced that the carpenters had begun their work, and that they could rejoice in the hope that by September first the School would be better equipped for the coming years.

The endowment fund, as reported at this time, showed \$25,000, of which \$17,000 had been paid in and securely invested, \$8,000 more pledged, and current expenses all paid.

In view of the fact that the Congregational Education Society was requiring that a mortgage of the property of the School should be given to that So-



ciety to protect whatever gifts it might make, it was voted by the Trustees that, appreciating past courtesies and regretting that the action seemed necessary, it was the sense of the Board that the relation of the School with the Education Society should be severed.

Early in October, 1907, the National Council of the Congregational Churches held its Triennial Meeting in Pilgrim Church, Cleveland.

An invitation was extended by the School to the delegates of the Council and its affiliated societies, and a considerable number visited the School, inspected the building with its recently enlarged accommodations, and were enabled to gain a better understanding of the work in which it was engaged. The expressions of appreciation and endorsement were numerous and hearty.

The School was favored in having as its especial guests, Professor and Mrs. Steiner of Grinnell, Iowa; Professor Louis F. Giroux, of the International College, Springfield, Massachusetts, Mr. William Spooner, of Chicago; Rev. H. E. Peabody, of Connecticut; Rev. G. W. Nims, of New York, and Mrs. F. L. Geis, of Cincinnati, Ohio.

On the evening of October 14th, a reception was given at the School, which was largely attended, the refreshments being served by the girls of the School, clothed each in the garb of her own country.

In his evening address at the annual meeting of the Congregational Home Missionary Society, held in connection with the Council, Professor Steiner closed an earnest appeal for a larger activity on the part of the Church on behalf of the immigrant, by bringing upon the platform and introducing to the audience, four students of the school—three Slovaks and one Bohemian—in their native costumes, a powerful object-lesson of what has been done, and of what still needs to be done.

The student body had at this time increased to twenty-three, representing ten States, three foreign countries, and Canada. Seven young women were enrolled in the Pastors' Secretaries' Course.

During this year about three months of the Principal's time was spent in field work in the interest of the endowment fund. In the East many new friends were made and some new donors were secured, but owing to the stringency in the money market, the work was not largely successful. In St. Louis the results were more satisfying, about \$5,000 in pledges being secured.

In the prosecution of the endowment work the Principal was able to report at the annual meeting of the Trustees in June, 1908, that she had visited sixteen States, made 194 addresses and had in sight \$40,000, of which \$22,000 had been paid in and was invested.

In point of numbers, in the spirit and quality of the work done, and in the meeting of financial obligations, the following year, 1909, proved the banner year thus far in the history of the School.

The student body numbered twenty-four, representing five different religious denominations, eight States, one foreign country, and Canada.

Of this number, nine were Americans, five Bohemians, seven Slovaks, one Hungarian, one Bulgarian, and one Afro-American. Twelve young women, the largest class in the history of the School, were graduated in June, five of whom had taken the Pastors' Secretaries' Course. At the time of graduation nearly every member of the class had her future work assigned her.

The contributions to the current expenses of the School were generous, and the autumn ingatherings from the neighboring churches of fruits, vegetables, and household supplies were abundant.

That she might more perfectly qualify herself to teach in that department the Matron, Mrs. Osborne, was granted leave of absence for the time necessary for her to pursue a course in Domestic Science in Boston, and Miss Abbie M. Allyn, a member of the graduating class, was employed to fill the vacancy.

The school building was also painted, natural gas introduced for heating and lighting purposes, and a

lot and tent purchased at the Frankfort Assembly Grounds for the vacation use of the School and its graduates.

The labors of the Principal for the increase of the endowment fund during the year covered four trips,



MISS ABBIE M. ALLYN

each of about a month in length. On one of these trips she speaks of traveling in six days fifteen hundred miles by railway, twenty five miles in farm wagons through a storm of sleet and snow, two stage rides and an automobile ride, and giving six public addresses.

The results, however, were not as satisfying as in the preceding years. The country was drifting into the excitement and uncertainty of a political campaign, the results of which promised a prolonged financial disturbance. Added to this was the especially aroused activity of the churches by Brotherhood and Get-together campaigns, and the inaugura-

tion of the Apportionment Plan for the better support of the great national missionary organizations. Under such conditions comparatively little attention could be secured for the School. About \$8,000, however, in contributions and pledges, was added to the fund; and its total was brought up to nearly \$48,000 of the \$50,000 proposed.

As this year completed a decade during which the Principal had been connected with the School, it is fitting that Mrs. Mills' review of the ten year period should follow as an especial chapter in this history.

## CHAPTER XIV

### Review of Ten Years of Service in the Schauffler Missionary Training School—1899-1909

By Mrs. Mary W. Mills

As I am just now completing ten years of service in the School, it is not unfitting that a brief review of these ten years should be given.

When one rainy afternoon, ten years ago last March, Dr. Henry A. Schauffler, with his dripping coat and umbrella, entered my little sitting-room in Hudson, I did not imagine all that the call was to mean to me, nor the years of opportunity that were opening before me. I quite well remember the thrill that passed through me as he gave me his name and, with the many little pleasantries so characteristic of him, told me why he had come. His proposition to me did not at first meet with favorable response. I was happy in my work, was ambitious to become proficient in it, and was hoping for some larger opportunity in my chosen field of English and History. So I declined the call, but like some other things, it "would not down," and after a few thoughtful days and some rather uncomfortable nights, the hope and ambition were laid aside and I very willingly came in June of 1899 to join the force of workers among the Slavic people.

A good many changes have taken place in the work and character of the School, not because of a new administration, but because time was then ripe for such changes. The difficult pioneer work attendant upon the beginning of any new enterprise had been done. The School had passed through the period of experiment and was ready to enter upon an assured life work. The heroic sacrifice necessary to the beginning of such a work in a new and untried field of service had been made by those who laid the foundations. These were laid with such care and foresight that new ones were not necessary. One had only to build on foundations already laid. Of the self-sacrificing devotion, the generous providing for the future, the wise statesmanship of the Founder of the School, and his early co-workers, too much cannot be said. It is worthy of note, perhaps, that the School in its history of twenty-three years has had but two principals. The first one, Mrs. Schauf-fler, laid aside her duties only because the cares and obligations of home life made it necessary. She has been constantly and intimately connected with the School, both as teacher and adviser, since she ceased to be principal, so that for twenty-three years, without interruption, the School has had her wise leadership and the inspiration of her presence. Until February of 1905 the affairs of the School were, in the

main, directed by its founder, Dr. Schauffler. The principal very gladly worked under his direction and strove to carry out his ideals.

At the time of Dr. Schauffler's death there seemed little hope for the Institution. He had prayed the School into existence, had prayed it through the vicissitudes of the early and experimental years, had raised the money for its support, had directed its policy, had given his heart's blood with rare devotion, and of all his missionary enterprises this School seemed to be one particularly near his heart. How it was to be carried on without him was an appalling question, but God in His good Providence had already answered it. Some few weeks before Dr. Schauffler's illness a legacy, our first, had come to us through the kindly generosity of Mr. and Mrs. Olney. This legacy of \$8,000, unrestricted in its use, more than met our immediate needs after his death and left a balance as a nest-egg for an endowment fund. Thus in the days and weeks immediately following the apparent overthrow of all our hopes, there was no burden of money raising upon the shoulders of any of the local workers. How out of the chaos and seeming disaster there emerged gradually a strong and reliable Board of Trustees, backed by a substantial Corporation, how the work on the endowment fund was begun and carried on with reasonable suc-



cess, how the constituency of the School in this and in other States has developed in the space of four years and a half is history that must, in large part, be unwritten.

If any success has attended the efforts for the raising of the endowment fund and in the carrying on of the School in the various lines of activity, it has been because of the loyal backing of teachers and students and the ever sympathetic and cordial approval of the Board of Trustees. One man in the East said to me, "A school with such a body of Christian business and professional men behind it simply cannot fail," and the consciousness of that truth has been strength and stimulus to me in many a discouraging moment.

One of the first duties that came to me as principal quite took away my breath. When Dr. Schaufler had invited me to take up the work he intimated that a part of my duty would be the public presentation of the work in churches and before State organizations. I had replied emphatically that public work I could not do. Teaching was in my line. I had been at that all my life, but to public speaking I could not and would not pledge myself. So when a few weeks after school opened in the fall I was sent to Marietta to speak of the work at a State meeting, I would have been glad if, like the colored preacher,

I could truthfully have said that "I was expecting to be unexpectedly called away at any moment." But neither earthquake nor tornado interfered in my behalf and to Marietta I went, and escaped a serious and permanent case of stage fright only because I had to talk but ten minutes.

The problem of interesting the State Home Missionary Unions in the School was the first line of field work undertaken. New York, Ohio and Connecticut were already in the list. Others followed, until now eighteen States are regular contributors through their national organizations.

In the period of ten years some studies have been added to the curriculum. So wisely was the curriculum planned at the beginning that very little has been found that could be omitted. The added studies have been Ethics and Psychology, and a short course in Physiology with lectures of special value to young women by Dr. Towslee.

The mailing list has greatly increased, now numbering about three thousand. Office files have been prepared, a large number of books have been added to the library and a simple system of cataloguing has been introduced.

The scholarships of fifty dollars are a somewhat recent provision. Some method was found necessary by which a young woman could earn her way in part

and feel that she was doing something toward her own education and training. No one could do all, but all could do something, so the evolution of the scholarship combined with opportunity to work two hours a day was brought about and has proved a success, though the experimental stage was attended by some difficulties. Now that part of our work goes on as smoothly as any other department of the School. The number of students who pay something is increasing each year. For some time the young women have been required to pay for their own music and stenography more as a matter of character development than for relief to the treasury.

Several events have been added to the commencement season. In 1900 we had our first Sunday night service. The sermon was preached by the Rev. C. W. Carroll of Hough Avenue Church. In 1902 the Alumnae Association was organized, with Mrs. Bertha Juengling Harris, of the class of '90, as president. She has held this position to the present day. In 1903 the alumnae motto, "I have set my face like a flint," was chosen, and the commencement dinner was inaugurated. In 1904 the School selected its colors, blue and white, and at commencement time of the same year the alumnae selected theirs, and the alumnae picnic became a regular feature of commencement time; 1909 has been a year for two new

features, the Junior reception to the Seniors and the Senior Class Day.

In the fall of 1905 the new course known as the Pastors' Secretaries' Course, was begun, and in 1906 we had our first graduates, Miss Stugard and Miss Chenoweth. In 1908 we graduated Miss Warner, and this year we have five graduates. The course has proved a success. It has added an element of business and has brought a certain broadening influence into the School quite desirable and helpful.

The new rooms completed in 1907 on the third floor came none too soon. They were all filled at once and the need of more room is again imperative, not only for the increasing student body, but the increase of executive and clerical work attendant upon the running of the School. We are seriously handicapped by our lack of recitation-rooms, music-rooms, proper accommodations for guests of the School, and for our domestic department. The new heating plant, the stationary laundry tubs, the gas heater in the kitchen and a number of other small improvements which have been made from time to time have given satisfaction and made our work more effective.

The average attendance in 1899 and 1900 was twelve, with a registration of fourteen. During the ten years ninety-seven young women have been at

the School. The total attendance by terms during the time has been 337. Ten different nationalities and six denominations have been represented. A yearly catalogue became a necessity and since 1902 has been issued in June of each year. Twenty-nine leaflets have been published and some of these have had the second and third editions. For the past three years Easter greetings have been sent to our donors. Forty editions of the "Memorial" have been issued, nineteen of which have been under my own direction. Of the letters written and packages of printed matter mailed before January, 1906, we have no record, but since then, at which time regular work of the office began, 5,240 letters have been written and 8,643 packages of printed matter mailed.

The total number of graduates for twenty-three years has been sixty-nine, thirty-eight of whom have graduated since my entering the School. Their records of service are unique and interesting. Two have given twenty years each of continuous service, one sixteen, still another thirteen, and another eleven. Fifteen of our young women have become ministers' wives and fourteen others are wives of lay Christian workers. Of the sixty-nine graduates there are only four who are not in some kind of Christian service, either as wives of ministers or lay workers, or as missionaries or as nurses. Their

calls and visits among the sick and destitute and unevangelized number tens of thousands. Our first graduate is the wife of an Iowa pastor and our first Bohemian pupil is still at work among the Slavic people in Kansas City, Kansas. The graduating classes have numbered from one to five. Growth has been slow. In a work like this, which appeals only to a special class, growth cannot be very rapid. Development has, however, been steady and substantial and has been carried on in the face of much unthinking criticism, unreasoning prejudice and oft-times amusing ignorance.

Some time after the School was established a visitor called and was shown courteously through the house by one of our young women. When the visitor was leaving she said with much hesitation and evident embarrassment, "Now, if you please, I would like to see a Bohemian." The look of surprise on her face when informed that the young woman with her fluent English and her cultured manner was herself a Bohemian was amusing, although it betrayed a very common prejudice and ignorance regarding our Slavic people.

Even as recently as May of this year when our young women were for the day guests of one of our largest city churches, one of the members of the church asked one of our American girls if she under-

stood English. Still another, who speaks five languages, was communicated with by signs because she was supposed to know only Bohemian.

Not long ago we were asked whether in our course of training we taught the Bible, and another asked whether any young women were in attendance from outside of the city of Cleveland. Such ignorance of the real state of things here reminds me of the time when, as a student at Oberlin, I was asked whether there were any white students in attendance upon that college. "A prophet is not without honor save in his own country," and I believe it is true that the churches of Cleveland are more ignorant regarding the work of our institution than those of any other of the large cities in our country.

I have been interested to make a few statistics regarding the income of the School. The first year of which we have any printed record begins with April of 1891. In that year the receipts were \$1,803.17, and the following year \$1,656.80. Since April, 1891, a period of eighteen years, the total amount for current expenses has been \$46,203.24. Of this amount \$14,220.63 has been raised since February of 1905, when the financial obligation of the School began to rest upon my shoulders. To this should be added \$2,204.98 for building, making a total of \$16,425.51. The amount raised for the endowment during the

same period is \$20,621.71. The total amount which has passed through our treasury since February of 1905 is \$37,047.32; the average expense for each year during the eighteen years from 1891 to 1909 is \$2,566.84.

The years of my labors here have been busy and happy ones. The last four years have been years of unusual care and at times of great anxiety. When salaries and table supplies were unprovided for, there were some wakeful nights and hours of serious thought, but at no time has there been any desire to "give up the ship." "The hand of our God has been good upon us."

The incidents of travel have not been without interest, though I have not seen as much of the country as one might think, for my mind has been so occupied with business that I was somewhat in the condition of the man who returned from a visit to the Yellowstone region. When asked what he had seen, he replied, "I was on my wedding journey and I don't know." I have added the study of train timetables to my own daily curriculum and have learned to adapt myself to riding in automobiles as well as in freight cars. For weeks at a time I have eaten in different places and slept in different rooms and have sometimes met as many as four appointments in a single day. But in the more than three years of



travel I have never lost a single train nor failed to keep an appointment.

We come to the close of the ten years full of hope for the future. The School is known as never before. Every one feels the value and necessity of the work. Businessmen are pleased with its methods as being economical; professional men pronounce them sane and sensible; patriots and philanthropists see in them the solution of our country's most serious problem. In it graduate ministers find help in the perplexities arising from their large and cosmopolitan parishes. Women of wealth are drawn out in sympathy to the needs of their sister women.

And so with the sympathy and approval and support of the strongest and wisest men and women in our country, and with a continuance of God's blessing upon us, I believe we may confidently expect in the next ten years to do a far larger and more effective service in bringing the Kingdom of Christ on earth.

In the spring of 1910 Mrs. Osborne returned from her year of study in Boston, well equipped for the teaching of Domestic Science, and added that to her regular duties as Matron. Miss Allyn was retained as teacher in the School for the following year. Upon the marriage, in 1911, of Miss Deas, who since Dr. Schauffler's death had served as private secre-

tary to the Principal and had been most efficient in all administrative problems, Miss Allyn was invited to accept the position thus made vacant. In the winter of 1913 she resigned on account of her eyes, and Miss Marie A. Jindra, of the class of 1912, was called to the office, and she fills that position at the date of the completion of this History.



MISS MARIE JINDRA

## CHAPTER XV

### Fruitful Years

Heights attained reveal a broader horizon, and still higher peaks beyond. Larger opportunities and heavier burdens are at once the reward and the penalty of successful service. Authority over ten cities rewards the servant whose fidelity has multiplied his one pound to ten pounds. This universal and divine law was realized by the servants of the Schauffler School as they approached their first goal.

The new Home was completed to the roof, and its rooms filled with students. The endowment fund of \$50,000, while not yet all in hand, because of pledges and legacies yet to mature, was practically in sight; but greater opportunities and necessities were already casting their shadows before.

There was the prospective need of more dormitory room. There was the immediate need of new musical instruments to take the place of those which had been given to the School early in its history and were no longer serviceable, and there was the need of suitable music-rooms. There was the need of a gymnasium for the young women, for this was the only known missionary training school that sought to provide physical training for its pupils. There was need of increased facilities for the Library and

recitations for the Domestic Science Department and the Kitchen.

These were some of the material needs which pressed with increasing weight and persistence during the next succeeding years. They pointed, all of them, to the need of a new building, and an enlarged equipment to keep pace with the development of the School and enable it to do its work.

The eyes of the Principal and her co-workers were keen, therefore, to discover adjacent property which might be made available for the enlargement of the School plant, and efforts in the field were inaugurated to secure contributions to meet the expense of the needful purchases, and to increase the endowment to not less than \$100,000.

These visions and needs were not all met at once. There were long periods of weary waiting, the need of patience and persistence, a mountain-moving faith, and the love that believeth all things, endureth all things, and that never fails. There were encouraging responses, however, and providential leadings which opened out in the fulness of time into plain paths.

In December, 1910, the second lot east of the School, on Fowler Avenue, was found to be on the market. Upon this lot stood a small cottage, the rooms of which could be used temporarily for the

student overflow. This lot was secured at the cost of \$2,800. A year and a half later—June, 1912—the property next adjoining the School, known as the Dvorak property, was secured at a cost of \$3,000. Thus the School came into possession of two adjoining lots, sufficient for a new building ample for the demands of the immediate future. Payment for these purchases was made as funds were contributed for this especial purpose.

The school year of 1911 completed twenty-five years of the Schaufler history, and the week which closed with Commencement Day, June 6th, was devoted to exercises befitting this important anniversary.

These exercises were introduced on Wednesday morning at the chapel service, by an appropriate and helpful address by Dr. J. G. Fraser on "The Search for the Best." From its very early days Dr. Fraser had been connected with the management of the School, was deeply interested in its work, and in view of this anniversary had prepared an especially valuable review of its history under the title, "The Story of a School for Twenty-five Years." This review, published as a leaflet, has been greatly helpful during the later years.

On the Sunday morning following, in Bethlehem Church, the Anniversary Sermon was preached by

Professor A. H. Currier of the Oberlin Theological Seminary, a classmate and lifelong friend of Dr. Schauffler. His peculiarly appropriate text suggests the character of the discourse, John xii:3. "Mary therefore took a pound of ointment of pure nard, very precious, and annointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment."

On Sunday evening a large assembly gathered with the School to engage in a service commemorative of its founder. With unaffected eloquence the oldest daughter of Dr. Schauffler, Mrs. Mary Schauf-fler Labaree, herself for many years a missionary in Persia, rehearsed the story of her father's life. Extracts from this address have already found a place in this history.

Commencement Day, Tuesday, June 6, following an important meeting of the Alumnæ, more than one hundred sat down together for the Alumnæ Dinner. Of this number twenty-seven were graduates of the School and ten were members of the graduating class.

Toasts followed under the felicitous direction of Dr. Dan F. Bradley, who acted as toastmaster. The general subject presented was, "The Trained Woman." Mrs. Clara Hobart Schauffler spoke of "The Trained Woman as a Pioneer," Mrs. J. D. Nut-

ting of "The Trained Woman in the Home," Mr. H. Clark Ford of "The Trained Woman in the Church," Miss Kucera, of the class of '93, of "The Trained Woman in Social Life," Professor W. J. Hutchins of "The Trained Woman Among Her Own People," and Rev. Laura H. Wilde, of Lake Erie College, of "The Trained Woman of the Future." The addresses were of a high order and were peculiarly fitting to the notable occasion.

The meeting of the Corporation and the Board of Trustees followed.

The closing address of the Anniversary was given in Bethlehem Church at the graduating exercises in the evening, by President Henry C. King, of Oberlin College, upon the theme, "Reverence for Personality." Diplomas were then presented to the ten members of the graduating class, and a delightfully informal reception brought the Anniversary to a conclusion.

The following poem from the pen of Dr. James A. Jenkins, pastor then of the First Congregational Church of Cleveland, inspired by the occasion, most appropriately ends this chapter of our history.

•

## VISION AND CONSUMMATION

The Nation beckoned, then behold,  
Forth aliens came  
From lands remote, o'er seas widespread  
In Freedom's name;  
And coming toiled, while Love alone  
Read their just claim.

The City lured, its streets, its mills,  
With pauseless roar,  
Compelled the immigrant to strive  
As did of yore  
Old Egypt, when the Hebrews wrought,  
Helpless, spurned, sore.

A Prophet gazed with eager eye  
Upon the sight;  
His spirit yearned to mitigate  
The stranger's plight;  
Conscience to him made constant plea  
For God and right.

"The Book's behest must be obeyed,  
Christ's is the race,"  
Mused thus the prophet, bold his faith  
Conceived a place  
Where daughters of the foreigner  
Might see God's grace.



Sounded his call. Behold, there grew  
A Student band  
Of maidens, stirred by that great plea,  
For their new land.  
They to the Cause pledged loyalty  
Of heart and hand.

A Prophetess now stands where stood  
The Prophet bold  
Her vision clear like his, new hope  
True to the old.  
Joined with her stand her sisters, held  
By Love, not gold.

Gone are the years, lo, twenty-five  
Have sped away  
Since Schaufler School in weakness saw  
Its natal day;  
Still, now as then, its call persists,  
To work, to pray.

Thy work, brave School of Jesus Christ,  
Is but begun,  
For Freedom's mightiest victories  
Must yet be won;  
So may the Spirit guide thee till  
Thy day is done!

## CHAPTER XVI

### "A Sabbatic Year"

For several years the Principal had realized that her own efficiency would be greatly augmented were it possible for her to obtain a first-hand knowledge of the Slavic peoples and of their language, by a personal visit to the lands from which they came. This feeling was shared by the Board of Trustees, who also realized her need of the vacation relief and change which such a journey would afford. Leave of absence was granted her, therefore, for such portion of the year 1911-1912, as she might choose to spend abroad.

To fill her place, in part, during this absence, the pastor-emeritus of the Second Congregational Church of Oberlin, Rev. Henry M. Tenney, was employed to act as Dean of the School, and to instruct in the Books of the Old Testament and in Christian Doctrine. Dr. Tenney was chosen for this temporary service because of his interest in, and his long familiarity with, its work, and his freedom from the active responsibilities of a prolonged pastorate. He had been a member of the Bohemian Board at the time of its organization and at the beginning of the work of the School, and was a member under the new organization of the existing Corporation. For two

years following this especial service he devoted some months of each year to the instruction of classes in Christian Doctrine.

Mrs. Mills' visit to Bohemia is best reported in the words of her Annual Report to the Trustees for 1911-1912.

### **Annual Report 1911-1912**

**Mrs. Mary W. Mills**

The Schauffler Missionary Training School in the year 1911-1912 has not fallen below its previous years in achievement. The absence of the Principal for seven months has in no way interfered with the usual excellent record of the School, save only to lay heavier burdens on those who, with great faithfulness and loyalty, have "stayed by the stuff." The regular annual report must come from Dr. Tenney this year, but perhaps it is fitting that the Principal should give some brief account of her vacation spent in the heart of the country of the Slavs.

I sailed from Montreal for London, September 12, and after spending four weeks in London with its museums and galleries and philanthropies I went on to Austria. Considerable of my time in London was spent in the Britism Museum among the old manuscripts and other things of special interest to me in my classroom work.

On October 19, 1911, I reached the long anticipated goal of my journey. It was a day never to be forgotten. For thirteen years I had dreamed and planned and hoped, and when I neared the city of Prague on that bright October afternoon, and knew that my dreams were about to come true, my plans about to come to fulfillment, and my hopes about to be realized, I was far more moved than one of my New England birth would naturally care to show. From the first day of my arrival, everything possible was done for my comfort and convenience by the good friends with whom I stayed, and I had every opportunity to see and to hear and to investigate and to study to my heart's content. The historic old city of Prague afforded endless delight, as I prowled day after day through the streets of the old town, and climbed the old hills and fortifications, where so much of historic and religious interest centers. I read the history of the country and the city, studied the language, visited the marketplaces, went into the churches and homes, sat at their tables, slept under their feather beds, and became to the fullest extent possible a Czech of the Czechs. I visited also many of the smaller towns of Bohemia, spent a couple of days in Herrnhut in the interest of my church history class, gave a few days to Moravia, including, of course, Brünn, the scene of Dr. Schauffler's labors

for many years, and had one of the most remarkable days of all my trip in Teschen, the capital of Silesian Poland, from which city Mr. Fox, Mr. Kozielek, Miss Frish, and Miss Tepper came. Details of this most delightful visit are impossible and unfitting in a report of this character, but it was interesting and profitable beyond my ability to express.

Protestantism in all these places was my chief point of interest. I attended all the Protestant churches I could, and spoke in most of them by way of an interpreter, or interpreters, as was sometimes the case; for often my English was first translated into German, and the German into Bohemian, before it reached the people. I spoke thirty times in this manner while away, and since my return have spoken twelve times, making a total of forty-two for the year's work.

I returned in exactly seven months and six days from the time I left, and sum up results to myself and to the work as follows:

First. A greatly increased enthusiasm in the work of training young women for service.

Second. A more intelligent understanding of the kind of training needed.

Third. A deep sense of obligation to all Austrian women, both here and in their own country.

Fourth. Two young women of exceptionally fine

caliber as students of the School, and one more ready for the autumn. Several others ready to come as soon as the opportunity offers.

The trip has been the event of a lifetime, has done me a world of good, and given a new lease on life and service in my chosen field.

### **A Reversionary Interest in the Property of the School Secured to the Congregational Conference of Ohio**

During the year 1910, the Congregational Conference of Ohio, through its Registrar, Dr. J. G. Fraser, entered into correspondence with the Congregational Education Society with reference to the contributions of Ohio for the purpose of religious education, and asked that the amounts designated for The Schauffler Missionary Training School might be applied on the Apportionment of the State.

To the amount of \$500 annually this request was granted, but with the objection that the property of the School was held by an independent corporation, and was in no way secured to the denomination which was chiefly supporting it. Further correspondence developed that the objections of the Educational Society would be removed provided a clause could be incorporated into the deeds of the property

of the School, stipulating that, in case the School should cease to exist, its property would revert to the Congregational Conference of Ohio.

At its January meeting, 1911, the Corporation of the School voted that it was the sense of that body that such a reversionary clause should be incorporated into the deeds of the School; and at a later meeting the Trustees were instructed to take the necessary legal steps to accomplish this result.

On the twenty-third of the following November a special meeting of the Corporation of the School was held, at which meeting there was unanimously adopted a resolution relating to the conveyance of the property of the School to the Congregational Conference of Ohio, and the reconveyance of the same to The Schauffler Missionary Training School, upon certain terms and conditions which would secure such property to the denomination. This resolution was referred to the Bureau of Finance of the Congregational Conference of Ohio, and, on its recommendation, the proposition which it contained was accepted by that body, and its President and Secretary were instructed to receive the property from the School, and reconvey the same to the School, upon the terms and subject to the conditions set forth in the resolution.

The action thus contemplated was duly carried

into effect by the officers of both organizations; which action is fully recorded in the minutes of both bodies.

The title to the property of The Schauffler Missionary Training School is now held, therefore, by its own Trustees, subject to the stipulation that should the Trustees of the School fail to fulfill the terms of the agreement, or if the School should ever be abandoned and cease to exist, its property would revert to and become the property of the Congregational Conference of Ohio, to be administered or employed for such educational, missionary or religious purposes within the State of Ohio as it may be empowered to do under its corporate rights.

By this action all property donations, or contributions for the purchase and improvement of the properties of the School, are secured forever for the purposes of religious education and evangelization.

Following this action, the grant of the Education Society to the School from the educational contributions of Ohio was increased from \$500 to \$1,000, and the same was applied on the Apportionment of the State.

In December of the same year, 1912, the Executive Committee of the Congregational Home Missionary Society was approached by the representatives of the School, with a view to securing through that



body the recognition, felt to be proper, of the Apportionment Committee for special contributions of the different State Woman's Home Missionary Unions to the Schaufler School. And in the February following, 1913, action was taken by the Home Missionary Society permitting the Principal of the School to secure from the Unions, exclusive of Ohio, for the School the amount of \$2,500, which, if sent through the Society and properly designated, should be counted on the Apportionment.

This action was of very great importance. The Woman's Unions of the different States were especially interested in this School, which they regarded as fundamentally important to the work of women for women of our immigrant populations. Without their generous and hearty support through the years, it could not have been attained. It was their desire to continue to support and develop it. But they were auxiliary to the State Home Missionary organizations, which, in turn, were auxiliary to the National Home Missionary Society, which societies had not recognized educational work of any kind as within their province. The contributions of the Woman's Unions, therefore, to the School, with the exception of those of the Ohio Union, were not counted by the societies of which they were auxiliary, and were made in the face of a strong pressure

upon the churches to make up their apportionment to the neglect of all outside objects.

By the action first of the Education Society, and then by that of the National Home Missionary Society, there was given to the School a distinct recognition as a factor in the National Home Missionary work, and there was given to the Woman's Unions the recognition which they desired in the support of the School.

(See Appendix at end of the book.)



REV. JOHN FARIS BERRY, B.D.

### **Appointment of Rev. John Faris Berry, A.M., B.D.**

During the winter term of 1911, in the absence of Dr. Tenney, the Rev. John Faris Berry, pastor of Puritan Congregational Church, Cleveland, was invited to instruct classes in Church History and New Testament. This he did with great acceptance, and a like service was rendered for some months of the

following year. It was then felt that the School would be greatly strengthened by the permanent presence of a man of experience and devotion upon its Faculty. In September, 1912, therefore, Mr. Berry was unanimously invited by the Trustees to become a regular teacher, and to give his entire time to the School. This invitation was accepted.

By temperament, training and experience Mr. Berry was peculiarly qualified for this position. Being graduated from Western Reserve University with the Class of '88, and from Oberlin Theological Seminary with the Class of '91, he received a Fellowship in Church History from the latter institution, and remained an additional year, receiving from the College the degree of A.M. at that time. During the two following years he was employed by the Theological Seminary as Instructor in Church History, and for the four succeeding years as Instructor in the English Bible.

To his five years of experience as a Biblical and Historical teacher, following his academic and theological training, he now added fourteen years of successful pastoral service with churches in Detroit and Cleveland.

His experience as a pastor in the city churches of the middle class which he had served had impressed upon him the magnitude and importance of

the immigrant problem, and the spirit and purpose of the Schauffler School appealed to him as an important agency in its Christian solution. Possessing natural taste for teaching, he gave himself to the work with enthusiasm, and was most heartily welcomed both by students and by fellow teachers.

At the time that Mr. Berry was entering upon his permanent work in the School September, 1912, Miss Hobart, having been granted leave of absence for six months for that purpose, was taking up special studies in the School of Pedagogy in Hartford, Connecticut.

## CHAPTER XVII

### The Year 1914—An Illuminating Report

In rapid survey the history of the Schauffler Missionary Training School has been brought down to the present year of our Lord, 1914.

Much has been left unsaid that is worthy of record, and the earnest efforts of many workers in the School and among the patrons and friends have received but scant recognition. In the Book of Life, however, the record is complete. And that record reveals the most wonderful world movement of all the ages, a movement, indeed, for which, in the Providence of God, all the ages have been preparing; a movement which is bringing together into one, and into a prepared place, the peoples of every nation and tribe and tongue, that they may be welded into a common brotherhood through the agency of a prepared people.

The Schauffler School appears as a seemingly minor, but unique and important, agency in the accomplishment of this result.

It reveals the prophetic vision and persevering and conquering faith of one man, carried forward in its progress and development by the devoted and self-sacrificing efforts of many.

No more vivid and illuminating bird's-eye view of

the School as it exists at the time of this writing—of its condition, its relations, its outlook and its work—can be given than that which is presented in the Annual Report of the Principal to the Trustees of the School, for the year 1913-1914, together with her condensed report of Departments, which follows:

**“Annual Report of Mary W. Mills, Principal of The  
Schauffler Missionary Training School,  
June, 1914**

“As the time for the Annual Report comes around again, we are glad to find that this year, also, even as last, has been above the average in interest and importance. Each year I find myself wondering how I am to make an interesting and worthy report of a year so exactly like other previous years. But each one brings its new problems and perplexities, its new items of interest, its enlarging vision, its wider opportunities, its fears dissipated, its hopes realized. The year never fails to have enough of the unique and unusual to give point and pith for a report.

“Excellent work has been done in the classroom and in all departments of the School, and the year has been very satisfactory and encouraging. The enrollment has surpassed that of any previous year, having been thirty-one, ten more than last year. Of

these, fourteen are Slavs, including Bohemian, Slovaks and Poles, twelve are Americans, and five belong to other nationalities, Armenian, Syrian, Swedish, and Italian. These young women represent nine States and six foreign countries—Bohemia, Germany, Moravia, Turkey, Persia and Italy. They belong to five different religious denominations, speak fourteen different tongues, and have served in one way or another twenty-five different churches and missions in the city of Cleveland.

“The graduating class numbers six—three Slovaks, one Italian, and two Americans—all of these are assigned to work for the ensuing year.

“Two have taken the Pastors’ Secretaries’ course and four the Missionary Training course. Next year’s class now numbers seven. The prospect for the coming year is good. Applications are already in for Italian, Armenian, Polish, and Magyar young women, besides the usual number of American, Bohemian, and Slovak. We have carried advertisements in the “Christian Endeavor World,” “Sunday School Times,” and in “The Advance,” as usual. Instead of carrying advertisements in other papers this year, we have written personal letters to the pastors of churches throughout the Middle West, asking for names of young women interested in Christian service. More than 500 letters were writ-

ten, with return postals enclosed, and a number of names have been secured. These persons will be followed up in the summer. A special effort was made to reach the pastors of foreign-speaking churches—Swedish, German, Italian, Danish, Armenian, Welsh, Japanese, and Chinese. Wherever it has been possible, a letter has been inclosed in her own language from one of the Schauffler students. One of our Swedish young women wrote a particularly fine letter to be sent to Swedish pastors, and our Italian student did the same for the Italian pastors.

“In accordance with the wish of the Principal, Mrs. Osborne is planning to spend a week or ten days in June in Pennsylvania and eastern Ohio visiting young women in the churches, following up the interest already aroused. Miss Reitingier has been asked to go to Wisconsin and Minnesota, and visit the Bohemian and Slovak missionary stations there, and Miss Hobart will look after the churches in Ohio and adjoining States.

“The spiritual atmosphere and character of the School has been of a high order, and the work done by the young women in all lines quite in accord with the usual standard.

“The lecture course has included Professor Hutchins, Mrs. Lydia Lord Davis, Professor Emma Per-



kins, and several others of note. In January, Mrs. B. W. Labaree visited the School, bringing us all great spiritual uplift. She has recently accepted a call to the School of Pedagogy and The Kennedy School of Missions, in Hartford, as director of practical work. She made many inquiries into our methods, and seemed gratified to find how much we were doing along that line.

"In December, Dr. A. F. Schauffler of New York visited the School and seemed gratified at the kind of work we are doing.

The pastors of the city have been called in for our Wednesday chapel service as usual. Again, as last year, we have made special effort to use and interest pastors of churches other than Congregational, and several of our Presbyterian, United Presbyterian, Baptist and Reformed friends have served us with great acceptance.

Founder's Day was observed in January with an evening program in Bethlehem Church. Members of the student body and of the faculty took part, and Dr. W. C. Mickey, of the Bethany Presbyterian Church, was the speaker of the evening. Dr. Fraser kindly served as presiding officer. Next year will be the tenth anniversary of our Founder's death, and the twenty-ninth of the founding of the School, and our purpose is to make the day one of unusual

interest, and to call attention more definitely to the great work of Dr. Schauffler.

Besides Founder's Day, there have been other days of special interest in the School, notably the Day of Prayer for the School on the 17th day of November, the evening service led by Professor Hutchins, of Oberlin, of which we shall give more detailed account later; the gathering of the Congregational ministers and their wives in January; the Day of Prayer for Schools and Colleges in the same month, with Mr. Hardendorf of Geneva to help us; the days immediately preceding Easter with their helpful services; the April meeting of the Woman's Congregational Club.

The autumn ingatherings were less generous than usual, owing to the failure in the fruit crop, but we had enough to make them decidedly worth while, and the canned fruits and vegetables lasted for a considerable part of the year. The estimated value of the gifts was \$305.69. A very welcome and unsolicited donation of dishes came to us in April from Mr. and Mrs. Cole of Plymouth Church. We were in special need at the time, as we were preparing for the large gathering of the Woman's Club.

One of the most interesting events of the year has been the enthusiasm of the Woman's Congregational Club of the city in our behalf. A vigorous campaign

has been carried on among the churches, and over \$200 has been contributed for the furnishing of our parlor and front hall. Both parlor and sitting-room had been for some time plain to the point of shabbiness. Last summer Mrs. Ford gave us some pictures for the parlor. Early in the fall Mrs. E. H. Benjamin contributed \$100 for the refurnishing of our sitting-room, and now that the Congregational Club has so generously provided for the parlor, we feel that our rooms present an attractive and pleasing appearance to guests, besides giving great pleasure to those of us who use the rooms daily.

The Alumnæ Association maintains its interest and gives continual reminders of the loving loyalty of its members. The scholarship which they have been raising amounts now to more than \$700, and the interest has been used in supporting one of the young women in the School. They are aiming at a \$1,000 investment, which, in view of the small salaries our young women graduates receive, shows not only great loyalty but great self-denial on the part of the members of the Alumnæ Association.

“The work of the office has been more extensive than in any previous year, so that twice we have had to call in special help in carrying it forward. In November the publicity campaign required the writing of a large number of extra letters, and Mrs.

Sicha gave a month of her time to this work. In January, a young woman just out of business college was secured and has been employed from that time until commencement. This was done with the approval of the Executive Committee. The total number of letters sent out from the office has been 4,415, of packages of printed matter not including those put into letters, 2,434; both far exceeding any previous record. Several new leaflets have been issued—one of Mr. Barton's stories, "The Three Religions," "A Tribute to Schauffler," by Miss Panhorst, of last year's class; "Snap Shots," and "The Story of Diana," by Mr. Berry; and a later story by Mr. Barton, written expressly for us. We have made a large edition of this last leaflet, "A Certain Poor Widow," for special service in the coming campaign, of which more will be said later under the proper head.

The "Memorial" has been published as usual, with a large edition in October for distribution at the National Council. The April number was given especially to an appreciation of Dr. Tenney's services for the three years he has been definitely connected with the School. Our mailing list now numbers over four thousand, having been greatly increased by our publicity campaign. A second edition of the catalogue of 1912-1913 became necessary in October, and

our new one for 1913-1914 came out in April. In size and attractiveness this exceeds any previous edition.

The new curriculum inaugurated last year has worked well, and we are again finding it necessary to add to our course of training. We should like to offer next year a special course to be known as the (Personal Workers' Course,) and a course in (Practical Arts. This last is especially designed for those who are training for service in summer schools and in the homes of the very poor in our large cities. Both of these courses should be elective, and accepted in the place of some other course now required.

"The request for the last course has come to us from others than our students. Mr. Hall, of Niagara Falls, our most generous donor, has suggested that our curriculum contain more of the practical things, especially along the line of Physiology, Hygiene, and Nursing. He has sent us as a gift the set of Jewett's books for our library, and has presented each of the six members of the graduating class with a complete set. He feels that the time spent on Bible History and similar studies is out of proportion to that given to practical studies. While I do not see how it is possible to omit any of the studies we are already teaching, it is quite possible and necessary to have more along the line he suggests. My

own thought is that we must introduce in addition to the things mentioned something quite unique and much needed which will meet with general approval, call attention to our School, and create special interest in securing new students and winning the confidence of our donors.

The Apportionment Plan, which caused us so much trouble a year ago, has this year worked in our favor. The State Women's organizations have provided more generously than usual for our current expenses. Ohio's money comes through the Education Society, and amounted to \$1,000 from January to January. One payment has already been made on the present year. In accordance with the action of the Home Missionary Society of February, 1913, the other State organizations have contributed through that Society. Last year we had from them \$1,850.72.

In April of this year, the action of 1913 was indorsed and again voted by the Society. Since then we have been in receipt of several hundred dollars from these sources; the total to date has been \$1,294.34. Thus with the contributions from our regular donors and a few new ones, our current expenses have been very well provided for.

A considerable amount of money has come to us in small sums through our advertising campaign,

and this has helped us greatly. Today we are able to report all bills paid, our note of \$3,000 reduced to \$1,300; the building fund has had some contributions and now amounts to \$12,358.42. Small amounts have been contributed to our permanent fund. One legacy has come to us of \$500 from the estate of Dr. John Cushing, of Turner, Maine. His daughter and I had been friends years ago, and after her death, Dr. and Mrs. Cushing followed me in my work with interest. At his death he left this appreciation of the service the Schauffler School is doing.

Interest in the School has increased in the city of Cleveland in other lines than those distinctly Congregational. In February the Comity Committee of Cleveland Churches voted to recommend to all the ministers of the city that they become acquainted with the work of The Schauffler Missionary Training School. Catalogues were sent and personal letters were written to about 125 of the pastors. There was never a time when the School was so favorably known in our own city as it is now.

In December Dr. Tenney severed his close relation with the School, which he has had for three years. He does not feel that he can remain with us for the entire fall term, as he has done heretofore, but will give us lectures each year and will still aid in

stimulating enthusiasm concerning our work. It is of especial interest to know that he is preparing a history of the School from its beginning to the present time, and we hope soon to put it before the public. Dr. Tenney is especially well fitted for this work, as he has been connected with the School, in one way or another, since its earliest beginnings, and if his coming to the School had done nothing but this it would have been well worth all the time and service he has given to us.

It is with deep regret that we lose him from the teaching force of the School. For the three years he has been untiring in his efforts for the success of all the departments of our work. He has helped as no one else could have done in meeting many of the most serious problems which arose out of our relations to the Education Society, to the Home Missionary Society, to the denomination at large. He has also been most helpful in meeting our local problems and the exigencies of administration.

### **Condensed Report of Departments**

The report of the various departments of study is made briefer than last year because of the larger interests that must take considerable attention later.

**Bible.** This department has been carried on by Dr. Tenney in the fall term; by Mr. Berry, Miss



Hobart, Miss Reitingger, throughout the whole year, and by Mrs. Mills during the spring term. Dr. Tenney's instruction was in Hebrew Poetry and in Theology. The classes consisted of our six Seniors, and a total number of 98 hours of teaching was given. During the fall term he shared in the chapel services, conducting twice weekly, and entered most helpfully into the daily life of the School. Mr. Berry's Bible teaching consisted of Old Testament History, running through the year, and occupying 105 hours; Old Testament Prophecy, also running through the year, covering 70 hours; Wisdom Literature, running through the winter term, 28 hours; these studies included the Seniors only. During the spring term he had a class in Romans, numbering 13, and occupying 30 hours. Miss Hobart's work in Bible has consisted of classes in the Gospels of Luke and John, and the book of Acts, with a total of hours in this department of 208. Miss Reitingger's work has been in Bohemian Gospels and Bohemian Bible History. In the spring term, Mrs. Mills has conducted a class in the Development of the English Bible, the story of the Manuscripts, and the Formation of the Canon.

**Church History.** This department has been in charge of Mr. Berry and Miss Reitingger. English Church History has been taught throughout the

year for 100 hours. Miss Reitingers Church History has covered the winter and spring terms, with a total of 59 hours. This work has been supplemented by Dr. Bradley's instructive lectures on the work of an Institutional Church.

**Mental and Moral Science.** This department, in charge of Mr. Berry, has included Psychology, consisting of a class of 15, covering 63 hours, and Ethics with the Seniors, covering 74 hours.

**Missions.** This department has been in charge of Miss Hobart, and 90 hours have been given to instruction. Miss Hobart reports that the young women prepared nearly all their work from reference books in the library. They were required to write articles on missionary biographies, and to prepare missionary meetings, which they carried on in the class.

**Practical Service.** For the most part the Principal directs the work in this department, and in her absence Mr. Berry takes charge. The young women are expected to give two-sevenths of their time to practical, helpful service in the churches of the city. Twenty-five churches and missions have been so served, including Congregational, Presbyterian, Baptist, Methodist, and Disciple. A great variety of work has been done, including Sunday schools, sewing schools, missionary meetings, various boys'

clubs, camp fire clubs, day nurseries, church kindergartens, Junior Endeavor work, house-to-house canvass, interpreters, social and religious visiting and assisting in carrying on Junior churches. Monthly report meetings have been held, and helpful suggestions made by members of the faculty and visiting friends. In the fall a plan was inaugurated asking the ministers of the churches served, to report on the work done by the young women. Many of the pastors have been very cordial in their cooperation in our efforts to train the young women for effective service. The calls and visits have amounted to about 4,800. It is impossible to report accurately the amount of work done. This department is growing in importance, and during the summer we hope to plan to make it more effective than ever. More and more I feel that this should be the distinctive feature of the Schaufler School. We hope to have report meetings more frequently and to come more closely in touch with the churches and pastors served.

**Sunday School Work.** This has been, as last year, in charge of Mrs. Marion Ballou Fisk, and has consisted of fourteen lessons in Sunday School drawing.

**Stenography.** This department is in charge of Miss Allyn, who reports two classes, and excellent work done.

**Music.** This department is under Professor Bayhan and Miss Hobart. The results in Professor Bayhan's classes in Voice Culture have been excellent. Miss Hobart has given the usual number of organ and piano lessons, and has had classes in sight reading and vocal practice.

**Language and Literature.** The work in this department has been carried on as usual. In the absence of the Principal, Mr. Berry and Miss Allyn have acted as supply teachers with great acceptance. The Seniors have taken up the special study of Tennyson's "Idylls of the King," and have been given topics to write upon. The classes in English Grammar and in the beginnings of English, as well as in the more advanced study of Rhetoric and Composition, have been carried on throughout the year.

**Domestic Science.** Mrs. Osborne reports in this department a class of eight, meeting fourteen times. The class periods are three hours each, thus making a total of forty-two hours. Instead of an examination at the close of the work, the young women were given four dollars and a half with which they were to serve a four-course dinner to eight guests. This made a complete review of the term's work, as everything served was prepared by the young women. We are greatly hampered in our work in this department by lack of room and proper equipment.

**Physical Training.** The work in this department is in charge of Mrs. Osborne in Physiology, Dr. Towslee in Medical Lectures, Miss Arthur in Practical Nursing, and Miss Mairs in Gymnasium work. All of the divisions of this department have been carried on as usual, except that of the Gymnasium. Miss Mairs's serious illness with pneumonia during the greater part of the year, left this branch of the work without a leader for several weeks. After her return to the School, the class was carried on somewhat later in the season than usual in order to make up for lost time.

**Sewing.** This department has been under the care of Miss Hobart, and has been carried on as usual. When our new department in Practical Arts is established, sewing will be a part of that course.

The hours of actual class instruction, not including conferences, various committee meetings, and unreckoned special activities, number 2,300. Besides this, there have been many hours spent in close personal relations with the young women, in various meetings for consultation, and many unreportable activities carried on by all the members of the faculty. Again, as last year, we feel that the personal equation in the work of the Schauffler School is the most important, and yet the least able to be accurately reckoned.

**Field Work.** In one way or another most of the members of the faculty and some of the students have shared in this department. In October, Mr. Berry and the Principal were in attendance upon the meeting of the National Council in Kansas City. Three of our graduates at work in cities near at hand came to help us in the exhibit given in connection with the Home Missionary Society. The young women assisted also in the Ellis Island exhibit given by Mr. Breed. We had many visitors, and much was done toward making the School and its work more generally known. In connection with Mr. Berry's trip to Kansas City he visited our workers in Indianapolis, Chicago, and St. Louis, secured material for an interesting article in the "Memorial," for public addresses, and valuable pictures for slides. We now have nearly a hundred slides of the School and its work, and they have been much in demand the last year. In February, Mr. Berry visited Pennsylvania, spoke in some of the churches, met with the Pennsylvania division of the Alumnae Association, and secured names of possible students. In April, he visited Michigan, speaking in the churches, making use of the slides, and effectively interesting the people. His public addresses have numbered sixteen.

In May, Miss Hobart took the place of the Principal at the Ohio State Conference, and Mrs. Osborne

presided at the literature table. Miss Allyn from time to time has filled appointments, and some of our young women in the Alumnæ and student body have also served us in public work.

The field work of the Principal this year was not begun until February. Since that time she has been away almost continuously. The first itinerary was made in February and March. About five weeks were spent in New York and Boston with a few public addresses. The larger part of the time, however, was given to the meeting of committees, and to the interesting of individuals in the great plans of the Federation. In March, three weeks were given to Wisconsin and Illinois, with excellent results, especially in Wisconsin, which has heretofore been unworked territory. In April and May, Connecticut was visited, where again the greater part of the work was done in connection with the Federation rather than in public addresses. The Semi-annual Meeting of the Massachusetts Home Missionary Association was attended, and there were a few other meetings of more than usual importance. The public addresses have been forty-three.

Since Dr. Herring's appointment to the secretaryship of the National Council, we have been in correspondence with him, at his suggestion, regarding a new organization in the interests of the paid

woman workers of our Congregational churches. Dr. Herring's thought was to secure a temporary organization after the pattern of the Methodist Deaconess Association, yet dressed in Congregational garb. After due correspondence, it is hoped that a permanent organization may be effected at the meeting of the National Council in New Haven in 1915.

The preliminary meeting was held under the guidance of Mrs. Herring in Hartford on May 4. This date was chosen a little earlier than originally planned in order that the Schauffler Missionary School might be represented by its Principal. About twenty women were in attendance for morning and afternoon sessions. Methods of work were discussed, and plans made for getting the subject before women workers at large. The general sentiment of the gathering was in favor of a permanent organization. A committee was appointed, of which Mrs. Herring is chairman, to hold conferences in different sections of the country and have the project ready to broach at the meeting in New Haven. The Hartford School of Pedagogy was represented in person, the Chicago Training School for Women by a letter from Miss Rachel Rodgers, and The Schauffler Missionary Training School by its Principal. The meeting was one of importance, and the Schauffler School is glad to have had a share in its plans and program.



At the semi-annual meeting of the trustees in January a brief report was given which, in view of the small number present at that time, may with good reason be repeated at this meeting. During the fall considerable correspondence has been carried on with Dr. Davis of Chicago, Professor Hutchins of Oberlin and some of the officers of the Home Missionary Society, regarding the possible transference of the School to some place more closely in touch with larger institutions like Oberlin or Chicago. These suggestions were given every consideration by the Faculty and Board of Trustees. At the suggestion of Dr. Tenney, a letter was carefully prepared answering the questions and suggestions of Dr. Davis and Professor Hutchins. This letter has been sent out to various friends whose interest in us and our future made it seem wise to give them our viewpoint. This letter, together with several conferences and the two gifts of \$5,000 each, seems to have satisfactorily answered the queries and to have settled the point of discussion.

The event of greatest moment this year has been our effort to secure money for the much needed new building. Late in the summer, a number of letters were written asking for quotable opinions regarding our work. President King, President Thwing, Mr. Wright of the Federated Churches, Dr. Herring,

Dr. Zorbaugh, and a large number of others very kindly wrote suitable testimonials, and a leaflet was printed containing these opinions, together with some facts of interest. This leaflet has been much in demand all the year. It is of special interest to note that almost the last act of Mrs. William Kincaid before her death was to respond to our request in one of the best stated testimonials we had. This was true also of Dr. Hayden.

During the month of November there came in answer to letters written from the office, two checks of \$5,000 each, which, added to the \$1,500 secured more than a year ago, and the various small gifts of the year, gives us about \$13,000 toward the building fund.

The 17th of November was set apart as a special day of prayer for the School and for God's guidance and blessing in our plans and in the carrying of them out. Professor Hutchins came to us from Oberlin and conducted an evening service with his rare spiritual power and inspiration. On the preceding Sunday, the Congregational pastors of the city were asked to make special mention of the School in their church service. Most of them gladly and sympathetically responded to this appeal. It has been a great privilege to watch the results of this day and see the evident answers to our prayers. The

first indication of a definite response came in January in the form of a letter from Miss Crafts, of Minnesota, one of the active friends of the School, saying that at a meeting of the Executive Committee of the Federation in Chicago, the suggestion had been made that a special fund be raised by the women of the Congregational churches for some definite work. Several objects were mentioned, and finally the Schauffler School was suggested. The thought was instantly taken up, and there was not a dissenting voice as to the desirability and fitness in making the Schauffler School the object of this fund. Twenty-five thousand dollars was mentioned as a possible goal. This seemed one step toward the realization of our hopes.

In February, while in Brooklyn, I sent to Mrs. Hart, the President of the Woman's Federation, a copy of Mr. Barton's "Three Religions." There came from her a quick response, suggesting the same thing as Miss Crafts, but naming the amount to be raised as much larger. I went up to White Plains and spent the day with Mrs. Hart, going over all the pros and cons of the plan. Since then several conferences have been held with individuals, and groups of individuals, with the officers of the Federation, and state presidents of the Unions. It has been a matter of intense daily interest and prayer

since the first thought came early in the year. At a recent meeting of the Executive Committee in April it was unanimously voted that the Congregational women of the country should strive to raise within the next five years a special fund to build, equip, and endow a new building for the Schauffler School, the amount to be \$125,000. Plans have already been made for getting the idea before the different state organizations, for enlisting interest throughout the country and for making a campaign of great influence and power.

It has been suggested that there should be some special features developed, unique and effective, such as a pageant or tableaux that could be repeated in different cities of our country, to secure large numbers of people in the raising of this fund. It is hoped that we may be able to enlist wealthy women who are not now giving through the regular channels, and to whom the work of the Schauffler School will especially appeal.

At a later meeting, in May, of the Executive Committee, a memorial was written to the National Council of Missions, stating the desire of the Federation, and asking cooperation and assistance. Dr. Herring has responded cordially to this letter, saying that the matter cannot be presented to the Council of Missions until their annual meeting in October,

but the recommendation of the Committee will probably be approved.

In view of these facts and the greatness of the undertaking, by consent of the chairman of our Board of Trustees and in accordance with the judgment of the faculty, we have invited Mrs. Hart to spend a week in visiting the School, and the fields in which our graduates are working, that she may become familiar with the different phases of our social and religious activities, and thus be able to write and speak more effectively regarding us. It has been the rare privilege of the Principal, in all these great questions to be associated with such women as Mrs. Hastings H. Hart, Mrs. Williston Walker, Mrs. Harry Wade Hicks, Mrs. F. H. Warner, and Mrs. H. C. Herring. With such women back of the movement, and with the cordial approvement of all the State presidents so far as we have been able to correspond with them, there seems large reason for hopefulness regarding the successful carrying out of the plan.

In view of the probable need in the immediate future of new leaflets that should especially grip and hold the interest of women, Mr. Barton was asked to prepare a story, which should be ours to use in any way we chose. This he has done, and has given us something better than either of his others.

To those of us who have read this story, there seems nothing left to ask for in the way of a graphic, forceful, and unique presentation of the work our young women are doing.

The annual meeting of the Federation will occur in Providence in October, and at this meeting the project will be launched as a Federation movement. The Principal will try to be in attendance upon this meeting, and hopes to be able to call to her assistance some of the Schaufler graduates at work in New England. An exhibit similar to the one in Kansas City will be displayed, and everything done to give the Schaufler School its proper place as the object of the Federation interest. Another item of great importance that has occupied considerable time and attention is the fund known as the Kincaid Memorial Fund. Mrs. William Kincaid, for many years president of the New York Home Missionary Union, died in August of last year. She has been interested in the Schaufler School since the time of its earliest beginnings, has visited it several times, and has interested the entire State of New York in its work and contributed in many ways to its success. The Executive Committee of the New York Union wishes to raise a suitable memorial for Mrs. Kincaid. It feels that the Schaufler School is a legitimate object for the Kincaid Memorial gift. Twenty-



MRS. WILLIAM KINCAID

five thousand dollars has been spoken of as the amount to be raised. Indications point pretty strongly toward making the Schauffler School the recipient of a part of this fund. It is purposed to raise this amount outside the regular channels and without drawing from the usual contributions.

For the raising of this latter fund, the Principal will probably not be much called upon, but for the larger fund of \$125,000 to be raised by the Federation, she will be somewhat in demand by way of supplying material and helping in the publicity campaign.

For this reason some additional office force will be necessary, and probably some additional teaching force, that the Principal may be entirely relieved from any obligation in that direction.

Immediate action seems to be necessary in the appointing of a building committee, the selecting of an architect, the making of specifications, and the preparations for breaking ground at as early a date as possible, so that when final action is taken and the first annual contribution made, we may move forward toward the carrying out of our plans.

In concluding, permit me a personal word. In reviewing the history of the past twelve months, certain points stand out with clearness against the dimmer outlines of the days' routine. Of all the



fifteen years spent in the Schauffler School there has never been one in which the difficulties along all lines of work have been so many or loomed so large; no year in which the burdens have been so heavy, the perplexities so manifold, the problems so intricate, or the embarrassing situations so unexpected and so unprovided for; no year in which physical limitations have so many times left the courage at ebb tide and caused faith to waver.

But on the other hand, there has never been a year so full of unsolicited help, unexpected sympathy and evident providential control of unforeseen situations; never a year in which God has so manifestly been our guide through the intricate mazes of the Schauffler's yearly labyrinth, and never a year in which the mists of uncertainty and anxiety have been so unexpectedly blown away, revealing clear skies above and sunlight round about. We say, "wonderful," and are reminded of the little girl who pertinently asked her mother in a similar situation, "Why, Mamma, isn't that just like God?" Our extremity has been God's opportunity, and He has shown himself strong in our behalf. The motto of the Alumnæ is, "I have set my face like a flint," and the motto of the present graduating class is, "We go in the strength of the Lord."

The two mottoes express both our necessity and

our purpose for the future. On this last day of all the fifteen Commencement days of our Schauffler experience, we feel as never before, confident that He who is able and willing to do far beyond our asking, will see to it that the Schauffler School comes into its own, and the vision of what ought to be, and, therefore, in the good providence of God, must be, in the not too distant future, gives new courage, larger faith, and brighter hope in assuming once again the burden of carrying on the Schauffler School another year."

Reference is made by Mrs. Mills in the foregoing report, page 237, to correspondence had with Dr. Ozora Davis, President of the Chicago Theological Seminary, and others, relative to the possible removal of the Schauffler School to some other locality, and its union with some other school of similar character, the Chicago Training School for Women being especially in mind.

The occasion of this correspondence was the financial pressure felt by all of the great educational and missionary institutions of the country, the difficulty experienced in raising sufficient funds to carry on their rapidly developing work, the consequent necessity for economy, the undesirability of multiplying institutions of a similar character, and the im-

portance of uniting existing institutions wherever this could be done without the sacrifice of the ends for which they were established. All of the considerations urged were fully appreciated and duly considered in their bearing upon the policy with respect to the future of the Schauffler School.

The conclusion reached by all intimately connected with the latter school are so forcibly expressed in the letter of Mrs. Mills to Dr. Davis that, as an important item in the history of the School, it is here presented.

November 19, 1913.

“My dear Dr. Davis:

“We were very sorry not to have you with us on Monday evening. We hoped up to the last minute for your presence. We had a wonderful meeting of great spiritual power. It has put new hope and new courage into us all. We were inspired also by the thought that others were remembering us in different parts of the country.

“I want now this morning, if I may, to answer your letter in detail. Let me first take up the matter of the two schools. I confess that I am not very frequently asked the question as to the two schools for women, except in the State of Illinois, where it very naturally arises in the thought of the friends of both schools. My answer has always been that

the two schools are utterly different. Your appeal is to the college-trained young woman; ours to the graded-school graduate and high-school girl. We specialize in the training of the young, undeveloped girls for very personal service in the home, and among the children of our foreign-speaking friends. A college-trained young woman, not only could not, but would not, do this kind of work as our girls can. Her very training unfits her for it. The criticism sometimes made of colleges and seminaries is that they train away from the most necessary kind of work with the foreign people, rather than toward it; that the training of the head is more dominant than the training of the heart, and that the young men and young women who come out from our colleges and seminaries are neither able nor willing to do the self-sacrificing, poorly paid service, which our young women are able to do, and which in fact they do do, with a devotion and self-sacrifice that puts me to shame. And this kind of service among the foreigners will have to be done for generations, in fact as long as immigrants continue to come to this country. And the need for our young women will be even greater in the future than in the past.

"We have enrolled this year twenty-seven young women, more than one third of whom are Slavs. Almost another third are American young women, of

fine caliber, only one of whom is a college woman. The others are Armenian, Assyrian, Italian, and Swedish. In January we shall enroll from six to ten more. One third of our girls might be benefited in a school like yours of college women, and in association with the cultural life of a university. One third of them would have to take two or three years of training before they could even enter your school or a similar one. The other third could never enter at all. They not only have not mental capacity, nor the ability to take on wider culture, but they have no money to pay even in small part their expenses. Yet this last third will do the finest, largest, most needed service for our foreign friends, because of their nearness to them in sympathy, and because of their consecrated eagerness to serve their race, in spite of small salaries, and unwholesome social conditions.

“I have not thought of your School as encroaching in the least upon ours. We seem to be aiming at a different thing. Moreover, we are the oldest school of the kind in the field, Congregationally, and we are also the center of the Slavic work, educationally. Slavic young men are educated at Oberlin, and we stand, first of all, for the education of Slavic young women, though our field has widened with the years. Cleveland’s Slavic population gives us special

advantages in training our young women, for though you have more Slavs in the total, we have a larger proportion as considered with the other kinds of foreigners in the city. It is claimed that with us every third person in the city is a Slav of some kind.

“Religiously, too, the Slavic Congregational center is east of Chicago, for one third of all the organized churches are in Cleveland, and the center of the Polish Congregational work is in Detroit, and of organized Slovak work is in Pennsylvania.

“Our young women serve as helpers in various religious activities, twenty churches in the city and suburbs. Most of these churches require help among the foreign-speaking people in their own neighborhood. Other denominations here, also, notably the Methodist and Presbyterian, are already opening fields among the Slavs, Magyars and Italians, and are calling upon us for help. In thus serving the churches while still in training, the young women are themselves being trained and are rendering valuable and indispensable assistance to the churches of Cleveland which are attempting to meet and solve the foreign problem. This method of service in the different churches has been developed slowly as the years have passed, and it would seem a difficult matter to put into operation exactly the same kind of thing in a changed environment. The serving under

trained ministers serves to give them cultural influence and a definite training peculiarly adapted to their needs, and is one of the features of our training most difficult to transfer. By our removal, too, to some other place, much of the great and growing work among the Slavs and other foreigners in Cleveland would have to be given up. Calls for our young women in training and for graduates already far outnumber our enrollment; we must enlarge our capacity that we may more nearly meet the demands made upon us.

“Were we to be transferred to Chicago or some other place we should lose our Slavic setting, large numbers of our Slavic friends, our historic association, a large part of our constituency, and would be lost among your institutions of higher and more general education. It seems to us here in Cleveland that the most important question for many years to come is, What we are to do with the incoming Slavic peoples. Of the more than a million of foreigners that came to our country in the year from July, 1912, to July, 1913, one third were Slavs, including not only Bohemians, Poles, and Slovaks, but Servians, Croatians, Bosnians, Bulgarians, Russians, Slovenians, Herzegovinians, and others. The Slavs coming into our country far outnumber any other nationality. (The Southern Italians come next in order.)

So that so far as Slavic work is concerned it would seem that this ought to be the educational center for many years to come.

"The 'neighborhood house' and the social settlement do very much for a community of foreigners, but in addition to the "neighborhood house" and the social settlement there is a work, both religious and social, which must be done for the women and children in the home, which neither "house" nor "settlement" can do, and which our simple-hearted, consecrated young women, with their 'gift of tongues,' can do with marked efficiency.

"Moreover, our home life, which is one of our strongest points, cultivates in a marked degree the religious side of the young women, with due regard to their mental, social and physical needs. I do not believe that our home and family life is duplicated in any other school in the country. The advantage to the American girls whom we train, of being in the home life associated daily with the best of our foreign-speaking young women, is of inestimable value to them. Race prejudice is a thing utterly unknown within our school walls; all the racial antagonisms of the old country and of this, vanish in the spiritual atmosphere of our home life.

"In some ways our isolated school life helps in the establishment of precedents and customs and ideals



which would be difficult to establish in connection with a larger institution. I believe that the average college woman attempting to work among the foreign people is in great danger of feeling superior, of being out of sympathy with uneducated and un-aspiring men and women of foreign birth, of lacking appreciation of the viewpoint of our foreign friends, of ignorance of their history, and that, as a rule, she does more harm than good by the patronizing manner with which she does her work. All of these dangers, we think, are entirely overcome by our training, before the American young woman goes out in the work among our foreign-speaking people. Her daily association and the temper and tone of the school life tend to make her especially fitted to meet with the foreign people on common ground.

“Personally, I have known two or three fields of work among our Slavic people to have been quite demoralized and made unfruitful by the college-social-service woman who has gone among the foreigners with so large a sense of her own importance, and so small an idea of the capacity and needs of the people she wished to serve, as to make her utterly unfit to take up the work.

“Of course, I know that there are exceptions to the average college woman; I hope I, myself, am

one of them. There are also exceptions to the average college man, of which you, yourself, are one; but it seems to me that the average college does not train people into sympathy with the deepest needs of our foreigners.

“And now let me say a word about the economical side of the question. I think our trustees feel that no school is carried on more economically than ours. For the many years in which I have been in charge we have had no deficit at our Trustees’ Meeting in June. Our economic administration has grown up with the years. Our method of self-support makes many things possible that could not be so in most other schools. The young woman with no money and with very moderate mental ability can secure her training for service in a way that cultivates self-respect and develops character, a thing that all of our foreigners particularly need. Our young women do all of the work of the School, and it is done quite as a matter of course. It would be difficult to keep up with this precedent in a new location in connection with other schools, where different customs and ideals prevail.

“Our economic administration has so commended itself to our donors and to business men that we have their fullest confidence. Our particular kind of training appeals to people as almost nothing else

does. While our growth has been slow, it has been steady and substantial for twenty-seven years, and we have a constituency of which, I think, we may well be proud. If I have had any success in raising money it is because of our unique administration, and our peculiar adaptation to the first and most urgent needs of the immigrant. I do not feel at all sure that we could get more money than we are now receiving by a greater consolidation of plants, or for larger plans.

“Pardon this long letter, but I am anxious to answer as fully as I may be able your questions, and to give you our view of the situation.

“You will rejoice with us, I am sure, in the recent gift of \$10,000 for our new building. The problems presented to me by your letter and by that of Professor Hutchins have led me to ask very definitely that we might have some indication of the Lord’s will in this matter of such importance to the work. Within three days two checks of \$5,000 each came to us. We take courage and go forward. May you and we be guided in the plans we make for the coming of the Master’s Kingdom.

Most sincerely and cordially yours,

(Mrs.) Mary W. Mills.”

## CHAPTER XVIII

### Biographical Sketches

Were the Schaufler School an American high school, academy or woman's college of the familiar type, the following chapter would be superfluous and presuming. American readers are acquainted with the average American girl. Something is known, or can be presumed, with respect to her life-history and experience. We have had her in our own homes and churches. We have met her and her companions familiarly in our social circles.

Her thoughts and feelings, her ambitions and temptations, struggles, triumphs and defeats, are not unknown to us.

This is not true of the average Schaufler girl. She is a stranger to us, as is the land from which she comes, and the race of which she is a member, and the language that is native to her tongue. She is in a measure an enigma to us, and however deeply we may be interested in her and in her people, we feel that we need a personal introduction and acquaintance. We need to know more of the life and environment from which she has come, what this new land, new life and new religion, it may be, to which she has come means to her, and why it is that she is giving herself with devotion and enthu-

siasm to the preparation for, and the prosecution of, the ministry of Christ to her own people.

It is for this reason that the chapter which follows is added. The young women who are here introduced are neither exceptional nor remarkable among the *alumnæ* and students of Schaufler, but they are representative, and their experiences are typical of the experiences of all.



MISS MARIE REITINGER

So far as possible their story is told in their own language, that the reader may get their own viewpoint, and be the better able to enter into their life and understand the nature of the work in which they are engaged.

By MISS REITINGER

I was born in Nagy Kanzisa, Hungary, Austria. My father was a revenue official of Emperor Francis Joseph.

After a number of years my father was transferred from Hungary into Bohemia, and finally settled in the city of Budweis, a mighty stronghold for Romanism. There our family for the first time came in contact with a Protestant missionary, when I was a girl of twelve years of age. Three of the children of our family soon attended Sunday school at the Rev. Mr. Freytag's house, who was a missionary sent to Budweis by Dr. H. A. Schauffler, a missionary of the American Board for Austria.

In Mr. Freytag's Sunday school we received the first impression of true Christianity. There we learned our first Bible verses and Christian hymns, for until then our whole family were adherents of the Romish Church, knowing no other way of salvation.

Soon my mother began to attend the Bible meetings at the home of the missionary, which were held in the evening, but before she could fully grasp the teaching of the "New Way," the preacher was compelled to leave the city.

Our Sunday school at Mr. Freytag's had grown until we had one hundred and twenty in attendance. The Romish bishop, hearing of this, instantly sent a pastoral letter to all the churches and public schools of the city, forbidding the children to attend. One day the bishop visited the school which the chil-

dren of our family attended, and in the classroom in which my brother was, he put over and over the question, "How can you be saved, what is the way to Heaven?" but no one answered. Finally the bishop became very angry and alarmed on account of the ignorance of his parishioners, and cried out with a loud voice, saying: "Is there not one of you who knows the way to Heaven?" Then my brother arose and said in a trembling voice: "Christ says, 'I am the Way, the Truth and the Life.'" Then my brother was greatly praised by the bishop for his fitting answer, and he asked: "Where did you learn of the Way?" "At Mr. Freytag's Sunday school," was the answer.

The missionary's work was not in vain. The seed was sown, and in more than one family God's Word began to shine into the darkness and commenced to break down superstition. Just about that time Dr. H. A. Schaufler came to Budweis for a visit and also called at our house. I shall never forget the first impression of that dear man of God, as he stood at the center table in our sitting-room with his open Bible, leading my mother to Christ.

At sixteen I went to Brünn, the capital of Moravia, to take a three years' course in kindergarten work, which then was an entirely new institution in the empire of Austria. I also attended the

Frauenverein, a school for drawing and fancy work.

Before I started on my journey to Brünn, according to the Romish way I went to the large cathedral in Budweis to confession at an early morning hour, and after a very unpleasant talk with my confessor, the Romish priest, I made up my mind always to remain true to the teachings of the Romish Church, but to exclude the confessional out of my life forever.

In Brünn I lived in the Home for Girls, at Mr. Freytag's house, who was now engaged in missionary work with Dr. Schaufler among the German population of the city. Mr. Freytag's house became the center of much Christian influence, for a number of Christian Normal Students boarded there, who formerly were the pupils of Krabschitz Seminary—the Mt. Holyoke of Bohemia. Krabschitz School is the only Protestant school for girls in existence for the sixteen and a half millions of Slavic population in Austria. It is the fruit of the American Board.

Fearing the displeasure of my mother, persecution, and the loss of public position, for a time I set my heart like a flint against the truth. In Austria a break with Rome and joining the "Free Church" (our Congregational Church) was understood to be without any confession, because that church was not an acknowledged church of the state,



although protected by the Government. In those early days of missionary activity anyone belonging to the "Free Church" could not hold a public position. Many students of higher learning who accepted the "New Faith" had to suffer persecution and often were expelled from their schools. My own brother, who was converted in Brünn and who was completing his course at the Teachers' Normal School, was looked upon as a gross heretic and much avoided by his fellow students, just because he would not and could not conscientiously say a prayer to the Virgin, which is always connected with the Lord's Prayer. When threatenings, persuasion and even tears of the priest and professor did not avail, and he stood immovable to his convictions of the truth, his school life was ended for him in Austria. A diploma, with the mark in Religion, "confessionless," was of no account in the whole empire. He afterwards pursued his studies in Switzerland.

In Mr. Freytag's house many an earnest prayer was offered for my conversion. Finally I consented to attend Mrs. Schauffler's Sunday school class at her house just once, which consisted of sixteen young ladies. The lesson was about Christ's denunciation of the barren fig tree. The whole noble bearing of Mrs. Schauffler and her simple presentation of the truth left a deep impression on my mind,

so that I could not stay away from Sunday school the following Sunday.

The "Free Church" in Austria had to endure violent opposition and fierce persecution, until the influential body of the Evangelical Alliance at its International Conference in Switzerland appointed a committee of five to wait upon the Emperor Francis Joseph I. As a result, in February, 1880, the right of "private meetings with invited guests" was granted. In these meetings I had splendid opportunities to learn of the true way, but having had constantly great fear in my heart about my future occupation should the truth prove too powerful for me, I persistently had not yielded to it, and so my mind became filled with gross darkness, doubt, fear and great wretchedness, until one evening at the family prayer Mr. Freytag read from I. John, 7th chapter, "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from sin." While I was earnestly praying for the forgiveness of my sins, I saw Jesus as the Saviour of mankind, and in humble adoration bowed at His feet. Instantly my soul was filled and thrilled with deep wonderful peace, which was followed by unspeakable joy. In a small upper room I was translated from death unto life, from utter

darkness into His marvelous light, from fear and doubt into the perfect freedom and joy of the children of God. The fetters which still had held me to Rome were broken forever. In three days I bravely walked out of that church which mainly teaches salvation by good works, and makes very little of the preciousness and the power of the Blood, and also forgets the great truth that there is no other name under Heaven given among men whereby we must be saved.

After my separation from Rome I very soon joined the "Free Church" and came thereby into more close contact with the small but noble band of believers whose devotion to God was supreme and their love to one another of the tenderest kind. Though very often called to go through deep waters, they counted it all joy to endure suffering for Christ's sake. We were shunned and often insulted, and some were denounced by their own parents in public and private. Every member of the little church was closely watched and sometimes dragged before the courts, where one was usually asked by the Commissioner, "Are you connected with Dr. Schauffler's work?" An affirmative reply led to much questioning. The Commissioners would have been only too glad to find a reason for fining or arresting the missionaries and us also. We were not permitted to give away a

Bible, and the sale of one had to be done by subscription. The colporteurs had to take orders and forward the Scriptures by post.

On the whole, the attitude of Roman Catholics in Bohemia and Moravia is friendly to the Bible, but that of the priests is bitterly hostile. If they get a chance to burn it, they will do so. Often they will denounce the Bible very strongly from the pulpit.

The preaching services of Dr. Schauffler in Brünn often were attended by a man, a great lover of the Word, who lived in a nearby village. The village priest knew him well, and he several times denounced him and the Bible publicly in his church, calling the Bible the book of the "devil." People who hitherto never had seen or heard of the Scriptures, came to look at the strange book. The owner of the Bible rejoiced and made the best of his opportunities, and before long, almost in every home in the village, God's Word was known.

The priests also showed great hostility to any convert of our work. One of the lady students of the Teachers' Normal School in Brünn gave her heart to God on her death bed and joined our little Mission Church. The priest, hearing of this change, quickly came to see her and said to her: "I came to snatch you out of the place of perdition where you are going

through your false belief." Her answer was: "I am not going to perdition, but I shall go to live with Jesus, who by His precious Blood washed my sins away. I long to go into His Holy Presence." The priest left greatly disappointed, for the sick lady would not yield to his pleadings and threats. He had never felt any anxiety about her soul before, but when others had done the work in leading her into the light and she had slipped out of the fold of the priest, then he was worried. Dr. Schauffler conducted the funeral, at which thousands of people crowded the streets, to see the burial of a "confessionless" girl.

Truly, there were no flowers and no candles upon the casket and no band accompanied the mourners to the graveyard. Dr. Schauffler could not even get permission to say a few words at the open grave, neither was he permitted to say a prayer. The city officials, knowing the earnestness of Dr. Schauffler, feared that a prayer might stretch into a sermon even. So there stood the little band of faithful believers silently at the grave, while the hostile crowds threw stones at them. But the Lord gave His angels charge over us and so no evil befell us.

A "confessionless" girl I was understood to be, and I was not permitted to teach a public kindergarten in Austria, though kindergarten teachers were in

great demand at that time. Any Jewess had a better chance than I.

Dr. Schauffler, after having accepted a call for temporary mission work among the Bohemians in Cleveland in the year 1882, and after having built Bethlehem Church, the first Bohemian church, gave me, in the year 1886 a call to start a kindergarten in connection with it, which would have proved to be the first public kindergarten among the Bohemians and also the first in this country, for kindergarten work was still unknown here. Through the pressing need of work to be done among older people, I was asked to change my plan and entered the Schauffler Missionary Training School, which was in its earliest stages and where I took a course of three years' study.

True, a missionary to be successful needs first and always the power of the Holy Ghost, but in The Schauffler Missionary Training School I have received the necessary instruction and training, without which the work would be comparatively weak and inefficient.

For a number of years I have been at work in the different mission stations of our great city and also have had a share in teaching at The Schauffler Missionary Training School. I am trying to bring others into the Kingdom of God and our

Saviour, for He is the only one who can satisfy a hungry soul which needs strength for the temptations of life.

“Not many lives have we, but one, only one!

How precious should that one life be,

That narrow span!

Day after day filled with faithful toil;

Year after year still bringing in new spoil.”

Perhaps you will be interested to know that one of the young men who attended Dr. Schauffler's meetings at Brünn was Rev. Edmund Wrbitzky, who is now the pastor of a flourishing church at Silver Lake, Minnesota.

Another is Rev. Philip Reitingger, pastor of the Bohemian Congregational Church, Mizpah, Cleveland, Ohio, where most of my time is spent at present.

## What Becoming a Christian Meant for Me

By MISS MARY BREHOVSKY

Missionary of the Woman's Home Missionary Society,  
Methodist Episcopal Church

A Christian?—But should anyone have asked me long before whether I was a Christian, I would have said: "Of course I am a Christian, and have been



MISS MARY BREHOVSKY

all along." And I was, if being a Roman Catholic, attending nothing but the Catholic schools, going to church every Sunday, keeping the holidays of saints, fasting on Fridays and all fast days, and going to confession, meant being a Christian.

Should anyone have asked me, "Do you believe in Jesus Christ?" I would have thought that that person must know very little to ask me such a question. But did I? Look about you at our Slovak people. Does their life make you feel that they



know Jesus? They believe. Yes, but they know nothing of the new birth; they do not have the assurance of sins forgiven; they have not the Holy Spirit witnessing in their hearts that they are saved. This is all an unknown language to them, and it was to me.

My parents, of foreign birth, residing some years in McKeesport, afterwards in Monessen, taught us just as soon as we were able to talk to say our prayers; and how proud they were when we had visitors, especially a nun, to have me stand up and recite the Our Father, Hail Mary, the Apostles' Creed and the Ten Commandments! There are eight children, of whom I am the oldest; and every morning and night we had to kneel down before the holy pictures to say these prayers. We dared not put a bite in our mouths before prayers in the morning; neither could we go to bed until we had said them, no matter how tired or sleepy; and we could say them, too, in the morning with our eyes and mind on our breakfast, and at night half asleep. I can not help believing that God heard our prayers, even though they were only the motions of the mouth. It was the best we knew, and He looks on the heart—praise His name!

My father was a very stern man, even cruel at times, especially when under the influence of liquor.

We were punished severely for every little thing—often for nothing at all, only that he must vent his anger on some one, and that one usually myself or my dear mother. Many a time I was on the point of leaving home; but the thought of mother kept me back; for if I should go, then father would abuse her so much more. I stayed, but slowly there was growing in my heart a hatred toward my father. To outsiders he was very kind and friendly indeed, and was respected generally. He belonged to the First Slovak Catholic Union, to which every respectable Catholic member belongs, and which is all over America. The women have this same kind of organization, to which I also belonged, and acted as secretary. Our meetings were always held on the first Sunday of the month, and are governed by a form of rules, among which are: each member must belong to either the Greek or Roman Church, and must go to confession at least twice a year, or forfeit her membership.

At these meetings we often planned for a dance, to be given either for the benefit of the church, or to increase our treasury. Because I could speak, read and write English, and was not married (thus having more time) the responsibility of preparing for the dance fell on me. First, I must engage the gypsies to play for us, then rent a hall. After this

I must obtain fruit and cigars, pop and beer; and last I must go to the baker and butcher for bread and ham. Still, my duty is not done—I must be at the hall to receive these things as they come.

A dance held during the week lasts all night; if on Saturday, then from two o'clock in the afternoon until midnight. Can you imagine one of these dances? Think of a room full of men, women, young and old, even children. There are not ten sober men in the room, for if they are not half drunk when they arrive, they soon become so. Some are singing, some using language shameful even to think of, others are dancing. This is what they call a "good time," and to them it is great even if there be a fight or two and some are locked up. It is going to help the church, perhaps buy a statue of a saint—it is no matter what results to the people and their souls; nobody even thinks of that. There is a dance of some kind every Saturday. If not, then instead, a wedding or a christening on Sunday; and if on Sunday, then so much the better, because they do not need to miss work. Anyhow, what other time do they have to enjoy themselves except Sunday? There are many, I am sure, who, like myself, would rather dance than eat or sleep, no matter how miserable they feel or how hard they must work the next day. There were few dances that I missed, even

though they were breaking my health, until my mother became so sick that she needed me to stay with her while she was suffering so much. I tried to cheer her up, for she was not happy, and when the Heavenly Father took her home, I was glad to think she was at rest and happy where there would be no more pain or tears.

The baby was then a year and seven months old; I was sixteen, and must be the mother, the house-keeper, and besides work in the tin-mill. My life was all so dark! I was tired of everything, of my own life; often I felt like an old woman, for from the time I was seven, I could remember nothing but trouble and hard work.

About eight months after mother's death, father married again. Then there was a change in the home, we hoped for the better, but it did not prove so. Two of us, a younger sister and myself, left home. Again I thought I would go far away, but as before, I stayed on mother's account, so now I could not think of leaving the children.

When I reached the age of eighteen, people began to ask me: "Why do you not get married?" Father too, worried me with this question. Of course, like all my girl friends, I kept company with young men; but in some way I would not, like the others, stick to one. I would have two or three different ones in

a week, which did not give me a good name. And in this I could not help myself, for after meeting one person two or three times I would hate both him and myself for ever speaking to him. Sometimes I would go with a man just to spite some one, all the time hating myself for doing it. Among our people, girls at twenty are "old maids," and I was nearing that mark very fast.

At last I left home, and did housework. This proved to be the greatest blessing to me, it was the beginning of the happy times I have been enjoying these last three years. The people for whom I worked, by their kindness and interest in me, in a way prepared my heart for what was to come later. This was especially true of the "mother," who is an invalid, and lives very near the Saviour. As I waited upon her the Holy Spirit put it into her heart to talk to me about God. His Word and His beloved Son, our Saviour. Oh, if only more women would take a little interest in their servants, not having the idea that they are interested in nothing but the kitchen, but remembering that they have precious souls to be saved!

As I said before, I knew of Christ, and God, and Heaven, and thought, as all Catholics do, that the Catholic Church is the only church; and though I knew our people were bigoted and prejudiced

against all Protestant churches, still I thought ours was the best, and the others must be wrong. So when this lady talked to me of God, I was quite surprised that she tried to make me think of Him as my Father, who loves me, and loved me all the time, even so much that He sent His Son to die for me. Though this was something I knew, still, put in this way, it was new to me. I did not think of God in that way, but rather as some One far away; a God who is holy and just, who would punish the wicked and reward the just; but I did not feel His nearness to me. So I often said: "I like your way of thinking about God better than ours." She then asked me whether I had a Bible; and as I said, "No," she replied: "I have one which I would like to give you, and I wish you would read at least one verse each day." Thanking her, I took the Bible, but did not read it each day.

All this time I was very unhappy. Sometimes when I became so discouraged that I cared not what I did, I would promise to marry someone. This would change my thoughts for a while until I realized what I had done, then again I would be miserable and unhappy in trying to find some way to free myself. The thought of being tied to some man whom I was sure I would hate, for all my life, was unbearable. This happened three times. Each

time the banns were published in church, as our custom is, and each time I managed to free myself before time for the third and last ban to be published.

It was in such a time as this that I happened to see my Bible, and began to read. Somehow it touched me, seemed to speak to me and help me. I read oftener, and became more interested. Hardly a day passed now that my mistress and I did not talk about the Book or God in some way.

Fall came, school began and my sisters had no one to get them ready to go. Mother's words came back: "You will stay with father, and take care of the children when I am gone, won't you?" I went home, took care of them, and kept house for father. One day while busy about the house, preparing the evening meal, the children came in with bright and happy faces, each one with a picture in hand, and all trying to talk at once, saying: "Oh, Mary, a priest gave us these pictures, and he played for us on the violin, and told us a story about Jesus." I asked them: "What priest?—our priest up there?" motioning to the parsonage, which was across the street. "No, another priest," they said. "He was so nice to us, and told us to come again." I looked at the cards, and saw that they had something printed on them like the words in my Bible.

I could not understand what priest they meant; but one day a man with a suitcase was passing our house, and father asked him to come in and warm himself. He came in, and talked with my father about Christ and His suffering. I found out then that he was the priest about whom the children had been telling me. I was quite surprised at the earnestness of the missionary's voice—he was a Methodist, and engaged with the Rev. W. S. Davis in the Coke Mission—and though my father was not altogether sober, he, too, was impressed. Two or three weeks passed before the missionary came again, and this time he talked with me. After this he came quite often, sometimes bringing me books to read, and never leaving without speaking to me about my soul, and reading from the Bible.

I now became quite interested in God's Word, and read all my spare time. I began to ask questions, for I saw how many things I was doing against the commandments of God. Still, I kept going to theaters and dances, but somehow became more and more dissatisfied. Each time the missionary came I was glad, but after he had gone, I again wished I had never seen him. He pointed out the errors of our church, and read in the Bible what God says about it, and I realized his words were true. He talked to me of what sin and harm dances and



theaters are doing, and prayed with me; but each time after he was gone I felt more dissatisfied, though I knew he was right.

Very earnestly did I read the Bible now, and besides this hunted up all our prayerbooks, comparing them with it. Often I stayed home from a dance that I might read either the Bible or some other book which the missionary had left me. I would not give up dancing; I liked it very much, and could not see that it harmed me any. It might do harm to some, I thought, but not to me; I know how to take care of myself. This was my boast, and I dared any one to say something disgraceful about me. Foolish girl that I was—not thinking that it was a disgrace in the sight of God even to go to one of these places, and that if it had not been God's own loving hand that kept me, I might have fallen as a good many others did.

My father at first did not object to the missionary's visits, but soon people began to talk. Evidently he had been talking to others quite as earnestly as to us, for they saw that he was against many of their habits and pleasures in which they delighted, but which were sinful in the sight of God. The devil saw his chance, and began to work. The people began to say: "This is a Salvash and he has come to teach us a new religion, and to draw

the people away from their church; his teachings are of the devil." The priest warned the people in church that they must not let him in, or accept any of his literature. This, of course, put my father on the watch.

But this did not affect me—the truth had already taken hold. I began to see myself as I really was, realized I was sinful and wicked, and longed to be better. I wanted the Lord Jesus,—needed His help, and I began to pray for a clean heart. But the devil began his work too, and the fight was on in my heart, the bad with the good.

Still the missionary came to the house, prayed with me, told me to be happy; but there was no happiness for me. I had a burden on my heart, and did not know how to get rid of it. I saw what I must do if I would become a child of God; I knew I must give up my worldly pleasures. I wanted to live right, to love and serve God in the right way. I prayed Jesus to forgive my sins, but still seemed in awful darkness. I became worried; these things were always on my mind, so that I would not sleep or eat.

For two or three Sundays I attended the Methodist Church with a friend, to see what kind of a church it is. I listened to every word of the sermon, and was much moved by the prayer that was offered.

There were no altars, no candles, no saints, no pictures. The minister looked just like other men, the services were simple, and all in the language that everybody could understand. It all was so different from my church, and yet I did not feel strange. Somehow during the prayer I felt God to be very near, nearer than ever before.

One day the thought came to me: "Why can't I remain a Catholic and be a Christian? Surely I can have my Bible and try to live as Jesus would have me, in the Catholic Church just as well as in the Protestant." At first I thought I could, but was not satisfied; something was wrong. How I prayed about this! At night I got up from my bed, and asked God to show me by some sign in heaven whether I ought to stay a Catholic or not. I really expected to see some sign as I looked up in the sky while praying. Then I saw in the Bible where Christ rebuked the Pharisees for asking for a sign. And yet I felt: "Surely, if God loves me and wants me, He would tell me what to do."

At last the missionary was forbidden to come to our home. My father said he would kill all the missionaries that would come to our town; and though this was only talk, yet the people were all angry, I was frightened, and there was no one to whom I could go for help. Then the question came to me:

“Why do I not want to come out from the Catholic Church?” I can not go to confession to a priest, because now I know there is only One, my Father in heaven, to whom I can confess, and who can forgive my sins. I cannot go to the church, and bow and pray to the saints, and go through all the forms of our worship, because the Bible says: “I am the Lord thy God. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.” I can not go in and do these things not believing in them. I must come out from among them, and show on what side I am. I can not serve two masters. Besides if I could have made up my mind to do so it would not have been possible for the church would have put me out. So my mind was settled on this point.

But as soon as I put one obstacle out of the way, another sprang up. I could see that if I should leave the Catholic Church, my friends, my people, and even my father and sisters would give me up. Then I must go to our society meeting, and resign, telling the women why. This seemed hard. I thought I could give up my dancing and other pleasures, but how could I stand to be driven from home?

How could I go to my father, and tell him all this, when I knew he would misunderstand me, and think that I had disgraced him, and committed one of the worst sins? I feared it would break his heart. That day when I read my Bible I came to Matthew x, 37: "He that loveth father or mother more than me is not worthy of me." And, oh, I wanted so much to belong to Jesus.

Well, at last I was willing to leave all and follow Him, but still I did not have peace. Soon after I found the verse telling me I must leave home if I would follow Jesus, I found this precious and beautiful promise in Matthew x, 29: "Verily I say unto you, there is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Did not God answer my prayer? Did not the Holy Spirit guide me in my reading? I had prayed about it, and He certainly was ready to help, though not in the way in which I, in my ignorance asked.

I have already said that I early felt that I was beginning to hate my father. But now since I wanted to belong to God, who is love, I began to

love him, and all those who were against me. The more they misunderstood and talked about me, the more I pitied and loved them. God is able to change our hearts. And so the more I thought of going to father, the more I loved him, and the more painful it grew. I even imagined that perhaps it would kill him outright. He had forbidden the missionary to come to our house, but he saw that I had something on my mind, and that I was thinking and seeing things in a different light. He was angry; he scolded and said he did not need any one to come to his house and turn his mind; he knew his business, and he thought he knew, too, what the missionary was after. It maddened him so much more because I would not say one word back; he wanted me to quarrel. At times he would not say a word to me, nor even look at me, but sit for hours with his head in his hands thinking. This almost broke my heart—I could stand it better if he would beat me.

One day, soon after this, while washing for a lady who was very friendly to me, she found me crying. She came in unexpectedly, and I could not hide my face. She asked if I were ill. I answered: "No, I am not; only there are some things which trouble me very much." She then kindly questioned me, until I told her all that was in my heart, crying all the time. She listened, tears rolling down her

face also, and at last she said: "Mary, I have been brought up in a Christian home. I have had the Bible all my life. I go to church, and am a church-member, but I don't know what to say to you. I don't know the Bible well enough." And so we both cried—I because I needed help, and did not know just where to get it; and she, perhaps, because she realized what blessings she had had all her life, and yet how she had failed to use them.

But my help was near. She said to me: "Mary, the Lord has led you so far; this is plainly His work. You know what you ought to do—that has been made clear to you. Can't you trust God to help you through what is to come? He surely will lead you, take care of you, and your father. Trust Him; it will come out all right in the end." Oh, that blessed word "trust"! How full of power it was! When I heard it I felt as though I wanted to shout; my heart felt light, my burden had fallen off. Trust! Oh, that was what I needed, and I was ready to trust God with all. Though I had been ready to do and give up all for Jesus, yet I feared, because I thought I must do it all myself, forgetting that I could lay all at His feet, and trust Him to bring everything about in the right way and at the right time.

I went home a different girl; everything was different and new; I wanted to tell everybody of the

joy and peace that was in my heart. My sins were washed away. Jesus came into my heart, and, oh, I was so happy! I felt sad when I thought of father, but I was ready to go to him now.

This was on Thursday. Saturday my father came home from the mill early, and was seemingly kinder to me. He talked to me, something which he had not done for two or three weeks. I made up my mind, "Today I will tell him I have found Jesus." Then again fear took hold of my heart. What will he do? He might get so angry that without knowing what he was doing, he would strike, and perhaps kill me; or what hurt me worse, his heart might break. What if he should die! But now something in my heart said: "Be strong; trust God, He is able to take care of father; leave all to Him." And so I went to father, and told him. He seemed not to know just then what to say to me, and only said: "Is he," meaning the missionary, "going to marry you?" I answered: "No, and I do not know why you should think so." Then, finding his voice, "Well, after all I have done and said forbidding that man to come here, you come and tell me these things! It is a wonder God does not strike you dead where you stand." I said: "No, father, for I am doing God's will." He turned away and that was all. But I felt better and stronger now, and ready to do whatever else I must do.



Sunday I went to our society meeting for the last time. After doing my duty, I asked them to elect another secretary, as I wished to resign. I knew the rules. They asked me why. I told them; and they too misunderstood me, and thought I was after the man. Some were crying; some prayed that I might get back my senses. Some could not see why he could not turn Catholic, instead of my turning "Salvash." And tell them and explain as much as I could, it was no use.

That evening father called me, and said he would give me fifteen days to leave home; that I must never say that I am his child, nor even call myself by his name; and now he would not only not speak to me, but would not sit anywhere by me, nor eat anything which I had prepared. I asked him to let me stay, saying that I was willing to do anything for him, only he must not prevent me from living a Christian way. But no, he would not have a "Salvash" under his roof. So I had to go. He even forbade my sisters to speak to me. Often I met him on the street, and went to speak to him; but as soon as he saw who it was, he turned away, cold.

But I was happy—happy because I had a Father in heaven, and because I knew I did right in obeying Him. Jesus was now my friend, and God gave me other friends, who were very kind to me. Two

months later I went to Uniontown and entered the Mission Home, and there I took up the study of the Bible under Miss Elizabeth S. Davis, preparing to be a missionary. I felt I must go to tell others of Jesus and His saving power. I wanted with His help to bring others to the healing fountain.

The year at the Mission Home was one of the most blessed and helpful to me. For two years succeeding I attended the Schauffler Missionary Training School in Cleveland, Ohio, and now am out in the Master's vineyard.

As I look back at my life, and think what I was, and then look at it now since the time I accepted Jesus, I can but praise and thank God every moment for His goodness and love to me. I have prayed for my dear father and my sisters, and the Lord had answered my prayers wonderfully. Within four months of the time that father told me to leave home, he allowed me to return again to spend Christmas with them. I visit freely now and am still praying for them; and as the Lord has done great things in the past, I expect still greater things in the future.

By MISS MARY ROVNAK,

Of the Class of 1914. A letter written by her before her entrance in the Schauffler School

(Published by permission)

Dear Cousin:

I received your letter that you sent to me at Mt. Carmel, at McKeesport. I hope that you are not



MISS MARY ROVNAK

cross that I didn't answer sooner, as I was so busy and had so much trouble that I didn't think of writing to anyone. I received a telegram from home on the 13th of September that father was dying and that if I thought anything of him I should come home on the next train. So I dressed, but didn't stop to pack my valise or anything. I just wore my black dress because I thought that when I got home that father would be dead. I never thought that it would be a humbug to get me home. So I took the 8:56

train in the evening at Braddock, taking Mary Csuchta with me as I had intended coming back whether father was dead or not.

I arrived home Wednesday, September 14, at twelve o'clock, noon, and mother was on the porch waiting for me, because she was expecting me, and if I didn't get home on Wednesday she was to go to Duquesne on Thursday. If I had thought it was only a humbug I would not have gone to Mt. Carmel, and then mother would have seen how it is here and what kind of people the "Salvationists" are.

So mother was on the porch when I arrived, and Mike was painting the house. So I said, "Is father dead?" and mother said, "Yes, he was buried already." So I went into the house and as soon as I got in they began asking me what I had done. I said, "Nothing, why?" And she said, "Is it true that you go to the Salvish Church?" I said, "Yes." So then Mike started at me. He beat me so that I couldn't stop my nose from bleeding. The towel was just full of blood. But I took everything nice and cool and tried to tell them how things were, but they wouldn't let me. So I had a New Testament that Mr. Gavlik gave me, as I didn't have a Bible yet, and they started saying things about me that aren't fit to be written in this letter. So I said, "Let's go to the priest with it." So Mike went with

me, and you ought to see the people around our house; you would think there was a circus. You would have thought there was a fire in the house the way they screamed. And I told the priest all about it. Well, he certainly was surprised and didn't know what to think of it. He said the Bible was all right, but that the Pope hasn't signed his name to it. He said that Catholics are not to read Bibles but are to attend Mass and do as the priest tells them to. He had showed a Latin and Greiner Bible, but what could I understand of that? And he said that Catholics will have Bibles in a few years, but not now. He wanted to know why I had given up the Catholic faith, so I went and told him just what I could, and he said I was such a good choir girl and a good church member and used to go to confession regular, and now to think of it. So we were talking for a long time and then he got so mad that really I was afraid he would strike me. Finally I asked for the New Testament, and he said, "No, you read it once, but you never will again," and tore it up.

So I went home and mother started; the way she went on it is a wonder that she did not get sick. She cried and scolded me until she couldn't do it any more. She wished me all the bad luck she could think of; it really made the chills go down my back to think of a mother wishing all this to her own

child. But I heard it all; I did not say much when they were real cross.

Then Mike said he would kill me, and I was afraid to sleep at home for fear that he would. He said he didn't care if he had to hang for it but he wouldn't see his sister a "Salvash." So in the afternoon I took a walk and went to see Mr. Sabol. He was very glad to see me, but when I told him all about it he said I shouldn't be afraid, that God would save me, that they won't hurt me or do anything they shouldn't do. He said I should come to his house to stay. So Thursday people were coming in from all directions to see if it were true that Mary Rovnak is a "Salvash." They said I might as well have committed adultery as to join these people, and the Jew I had worked for said I might as well have joined their religion as that. And in the evening the priest was over and tried to talk things into me with the next-door neighbor, but I said I didn't care if all the Catholic priests and popes came I wouldn't give up what I had started. I had done long enough what the priest told me, as I didn't know any better and thought I was doing right, but now I want to do as God says.

So finally he got ready to go and told me that I should go to bed and rest as I was tired after the trip, and that the next day I would be the same girl

as I was, but I told him "No, I will never be the same girl if I can help it." My father and mother did not know what to think of it, the way I spoke to the priest. They can't get over it that in two months I had forgotten everything that I used to do and changed altogether. They think the people here have me hypnotized, and they said I was crazy, that I am changed altogether since I go with the "Salvationists." So Friday, Mr. Sabol brought a letter for me from Uncle Andrew and I got the money to come back. So mother asked me if I was willing to give this up, and I said, "No, mother, I would not give this up." So she said she won't recognize me as her child and I should adopt another name instead of Rovnak. So then Mike came and pushed me out of the kitchen on the back porch and then down the steps and I was lucky that I did not hurt myself, for I flew as far as the fence.

So I went to the Sabols, and mother came out calling me back, and said if I didn't come she would send a policeman after me. And I asked her what she was calling me back for when she put me out. So she sent Joe to follow me. I said, "Go back, what are you following me for?" And he said, "Go on, you old midnight, you old 'Salvash.'" So he followed me up and saw where I went. I had my dinner there, and Mr. Sabol went to the chief of police, as

I needed protection. So the chief came and I told him all about it, and he said I shouldn't be afraid. So he went home with me to get my clothes, and father had gone to have me arrested. Mrs. Chomack was at our place, and she and mother began to cry and say everything to me that they could think of, and mother started to pull my hair, but the policeman stopped her. So I got dressed and he told me to go back to Mr. Sabol's, which I did, and mother, Mike and Joe went to the Squire's office. So I hadn't been there long when the constable came with a warrant to arrest me. I went and told the judge all about it. The court room was full of Slovak people that knew father, and English people that knew me. So the judge told my mother to take me home and to treat me right and that I would be a good girl, but he no more than got through saying it than a man said something to me and I answered back, and mother broke the law right there by pulling me by the hair and she tried to beat me. So the judge said as far as his law is concerned I can go wherever I like. So mother lost; I wonder how much it cost her. I hope he did not charge much as they need money badly. She said she would send a policeman after me, but I am willing to go any place for Christ; I am not afraid. I know He will help me if I try to serve Him. So I went back to



Mr. Sabol's, and the constable came with another man and they told me they were awfully glad to hear me talk the way I did about religion. Then the constable went home and got my coat for me, and Mary's dresses, and took me down to the station, and bought my ticket for me, and gave me his address and wants me to write and tell him how I get there.

Thank God I arrived safe back, and I won't be in much of a hurry to go home again. I was so glad when I got to Duquesne, for I felt free again. The people all thought it was awful, but I thank God that I got through the way I did and I know that He helped me. So this is all my experience that I went through.

Mary, is there a girl at your school by the name of Mary Brehovsky? She was a Catholic and now she is a Christian. I am reading one of her books; it is called "What Becoming a Christian Meant to Me." It is as if I was reading about myself. Tell her if she is there that I had the same experience.

Sunday, two weeks ago, we were at Braddock when they dedicated their new church. It is a nice church, much larger than ours at Duquesne. I enjoyed the services in the afternoon and evening and we had supper there, and I met and got acquainted with a crowd of nice people. On Sunday, October 2,

we are going to Allegheny to some kind of a meeting there, and all the Duquesne and Braddock people are invited, and they will have supper there. On Saturday, October 1, we are going to the missionary's room to a meeting of some kind. I am going to join.

How do you like school? I wish you were at Duquesne again. I guess I will close my letter, as I am tired and sleepy; it took me almost an hour and a half to write this.

Hoping to hear from you soon, I remain,

Your dear cousin.

## CHAPTER XIX

### Visions From the Towers

[Introductory Note.—For an adequate presentation of the place and work of a school as unique as is the Schaufler there is needed the vision of many,



MISS MIRIAM L. WOODBERRY

who, sympathetic with its aims, are able to look upon it from without, and thus gain a perspective and horizon not possible perhaps for those in more intimate touch with the School itself.]

In the chapters which follow, on to the concluding

chapters, honored representatives of this class speak for themselves. They speak of what they know and bear testimony to what they have seen.

Few are more familiar than they with the broad field of Home Missionary endeavor in the country and the city among both our native born and our immigrant populations. Few realize more keenly the need of evangelizing agencies, and the divinely assured means of approach.

We welcome their contribution to this History, and commend their words to its readers.

#### SCHAUFFLER STUDENTS AFTER GRADUATION

By MIRIAM L. WOODBERRY

Secretary of the Woman's Department of the Congregational Home Missionary Society

Few American situations so impress a traveler these days as the densely populated sections of our industrial cities and the wide stretches of country where the American-born English-speaking worker is absolutely helpless without an interpreter. Our unaided leadership is already secondary. "You know what you say to an interpreter, but only God knows what the interpreter says to the people," and much of America's sorrow, suffering, crime, advancement and happiness rests today on the judgment of the foreign-born but American-trained person.

Foreign children have the splendid public-school teacher and are surrounded by a hundred classmates traveling the same road and mastering the same problems. Foreign men work in groups under American leaders, but the mothers, giving up language, customs, costumes and neighbors, are not only living through an upheaval of all their ideas and ideals but are daily seeing their children grow away from all that they hold sacred and true. This is the point where the Church takes up the problem and the Schaufler-trained girl is the pioneer.

Travel or ancestry does not help here. Schaufler's graduates alone can lead us up the narrow, dark stairs where Joe, aged six, is caring for Helen, aged two; father in an insane asylum, head injured in a great mill accident; mother out washing six days in every week; four other children running the streets. When the mother leaves in the morning, a nickel is put up high on the shelf, and when the whistle blows Joe goes out and buys something to eat—pastry, candy, sausage, or whatever takes his eye. Joe is wonderfully reliable, but he cannot tend a fire with a broken grate, and when it is fixed he is admonished not to let Helen get too near the fire and burn her hands. Quickly raising two fingers, he tells us "two things he must do:" keep her from the stove, and not let her hang out the window or

the sparks from the great blast-furnace burn her hands. I am sorry for people who have never seen the sparkle in Joe's eyes when we call—not for me, oh, no! for the missionary who manages somehow to look in every day.

The next call is on the ground floor—kitchen, parlor, sleeping accommodations, all in one room. A mother, wild-eyed, almost distracted, had been visiting the free dispensary, and the doctor had told her “that she was all right except her nerves.” “Where were her nerves? what did they look like? what did they do to her? were they spirits, ghosts, or something to eat?” We left her calm, smiling and content, although the help came in a language I could not penetrate. Drunkenness and brutality enter these homes, and one day our worker found a woman in a room where a feather bed had been demolished in a fight, feathers all over the walls and furniture, a woman with an abscess just ready to break lying groaning on the bed. In an incredibly short time hot water was ready, the room a little tidied, and kneeling by the bedside a short prayer was offered. When it was all over, the woman comfortable, the worker went about her other duties all unprepared for the storm that was gathering. As soon as the patient could walk, she went up and down the street proclaiming the power of the missionary to heal in-

stantly by prayer. Sick and deformed children were brought out for hands to be laid upon them; old people begged her to look at them and restore their failing eyesight, or to touch their ears that they might hear, and were furious when miracles did not follow. They could not understand. Alone with a little band of Christians did she pray her way through that wave of fanaticism. Certain afternoons found her in the hospital in the Slovak ward, where men stop cursing when she enters, for she brings papers, and pamphlets in their own language, and pad and pencil, and is willing to write a letter home that does not have to be translated. Oh, the joy and relief in just seeing the words penned! One to a wife already on the sea, a letter to be given her at landing saying that she will not be met by her husband. She is not to go to the little mining village, "her man" is crippled for life. How dark the future must look! There was just one bright star in that scene, a light that we helped to kindle, for the girl at the bedside was partly our gift—the Christian pastor who was going to meet the wife, one of our Home Missionaries.

The constant relieving of special needs is only one side of the service rendered by these girl graduates. All labor under the supervision of a pastor where regular old-fashioned church work is being estab-

lished. My life is rich in the memories of hours shared with the sewing circles where plans for fairs, church suppers and program meetings fill the afternoon. They are so similar to ours, with always a little difference—once it was having everything I said translated three times, in three different languages; lately it was being the only woman in the room who did not have a brother in the war. Sometimes the difference occurs at devotions when prayers are asked for the homeland, and the homeland is Servia, Austria-Hungary, Bohemia; seldom, if ever, America. Conversation hovers around personalities—one has read the whole book of Daniel in English, another with conscious pride announces that her husband has read Revelation. Then comes the inevitable tendency to reminisce, and many a hearty laugh is raised when a girl tells how she could not get her foot into the limp American stocking, another how she slept a week in an American corset because she could not get it off and would not tell for fear of being called a “greenhorn.” Then come the stories of tragedies—girls taken on Saturday to a public dance where liquor flowed and a shooting occurred, and then on Sunday stepped over the threshold of one of our churches, closing her story with the simple words, “I am grateful to God that I found the other America early and soon.”



Then the Sundays—the pastors are splendid, but after all rather helpless without first aid from Schaufler. Here Sunday begins with a prelude of service on Saturday, a sewing class and a boys' scout meeting, which accounts for the attendance at Sunday school the following morning. At church the Schaufler girl sits at the little organ, manipulates the keys, after having trained the choir and translated the anthem into a language the audience can follow (most Christian hymns are available now in all needed languages, but not special Church music). She runs the Junior Endeavor, which is a curious thermometer of character testing, for a street baseball game is often "pulled off" the same hour. She is the power behind the leader of the Christian Endeavor Society and must not let the presiding officer forget, when the proper time comes, to say "contrary minded, 'tis a vote." She arranges for the special supper which is shared by all the girls employed as house servants in private homes, for different church members take turns in entertaining them for the evening meal.

The last service is followed by conferences and social chats, and it is almost Monday morning when the last good-night is said. In a few short hours the mill whistle will blow, and the night shift will change, and the saloons will all be open, and the noise

of the cities will sound heavier and deeper, and I learn that next Sunday all these men I have seen in church will be working and another set occupying the pews, meaning in simple arithmetic that all this work is nearly doubled from the standpoint of lives leavened.

The briefest call that made the deepest impressions can be shared in a word. I am sitting in a wooden chair in a kitchen; our hostess has smiled and greeted me with a hearty handshake, but has visited with my guide. Looking at me, she puts her fingers on her lips and says in English, "Only one?" The response comes quickly, "Only one language, English," and casting big, pitying eyes upon me she murmurs, "Ignorant, ignorant, ignorant," and I feel so ignorant and ashamed of the work that is being left undone, ashamed of the poverty at Schauffler, but somehow assured that this is God's work and He is waiting for us to bring our gifts, our time and our talents. Schauffler cannot live alone—the graduates can consecrate their lives, but they cannot stay on the field without our help. And this is something we can do. "God having provided some better thing for us, that they without us should not be made perfect."

## CHAPTER XX

### Schauffler Graduates—The Leaveners of Our Home Life

By MRS. HASTINGS H. HART

President of Woman's Home Missionary Federation

Among all the training schools I know, Schauffler stands as a unique institution, where the ends and the means are harmoniously balanced. I am even reminded of a certain famous school where a pupil "learns a thing and then he goes and does it," so close is the relation between theory and practice. A busy, stirring, active life they lead—a life which cannot fail to help turn them out as normal, wholesome human beings as well as equip them for their chosen work.

The Schauffler School is, to my mind, not merely a school where students are supplied with a certain amount of knowledge, or given a certain amount of academic education, or technical training, but rather a laboratory where they are taught to handle the things that lives are made of, and enabled thus to comprehend the materials that enter into human experience.

The human element, as developed in the daily life of the School, and the contact of the young women with each other and with the members of the Fac-



MRS. HASTINGS H. HART

ulty, and in the direct work which they do as a part of their training, is an essential to the success of their work as graduates. If they approached their tasks in a theoretical or detached spirit, how could they find their way into the hearts and confidence of those with whom they have to do?

One aspect of the work of the Schauffler graduates, which seems to me of tremendous importance, concerns the influence they may exert upon the relation between foreign-born parents and their American-born or Americanized children. The case of these foreign-born mothers is often most pathetic, and to a discerning spirit that of the daughter is more so. Suppose you found your daughter, who is the light of your eyes, developing the ability to speak, to read, even to think, in a language you do not understand! Suppose all your children began to disregard the rules of conduct and conventions which seem to you of first importance, and to manifest a spirit of contempt and impatience in all their dealings with you; and they were leading a life from which you were wholly shut out. Would you not be sore at heart? There is many and many a family where these conditions exist, where all sweetness and gentleness have vanished from the household life, and family ties are strained almost to the breaking point. I shall not soon forget an instance of this

which came under my observation not long ago, in a subway train. There came in and sat down opposite me a mother and daughter. The daughter was perhaps eighteen, pretty and well aware of it, and exceedingly up-to-date in every part of her attire, as far as lay in her power. Her hat, her dress, her adornments, and her shoes, were all chosen and worn with an eye to their effect. The mother was middle-aged, bare-headed, wearing the inevitable dark woolen skirt and apron and shapeless shoes. In her face and her patient eyes were the most pitiful helplessness and bewilderment. She was being swept away from all that was familiar to her, all her props and stays were failing her, and she has nothing to guide her in the new and comfortless existence which was being thrust upon her. When she spoke to her daughter, she did so almost timidly, and the girl answered with a kind of angry impatience, as if she were ashamed and humiliated by her mother's presence. I did not know which to pity more, the mother, in all her forlornness, or the pretty, foolish daughter, depriving herself, in her ignorance, of that motherly support and guidance she so greatly needed. Think of what a great city may hold for a girl like that—young, pretty, eager for what seem to her the good things of life, without the protection and restraint of normal home relationships.

Such girls as these—and every large city holds hundreds of them—are the least likely to come under the wholesome influences of social settlements, Christian associations, and the like. Their capacities, instincts and environment seldom lead them to such institutions. Help must be brought to them, to their homes and daily experiences, if it is to be of any avail.

Then there is another class of girls—those who have come to this country without their families, and have entered domestic service. Every community holds a larger or smaller number of these girls, often of so many different races that they have little in common except the loneliness of their lot, and they often do not know each other by sight.

Some of these girls become competent houseworkers, and can easily obtain good situations, where they earn good wages, have comfortable quarters, and are treated with kindness and consideration by their employers. Yet with all these favoring circumstances, too many of them lead lives of unnatural isolation, having little or no contact with other young people, and no religious privileges. I have never seen a domestic worker of this type attending church and sitting in the pew with her employer's family. Too often there is no service held within reach of the girl which she could attend

with any spiritual profit. There is no one near her who speaks her own tongue, who has had longer experience in the institutions and atmosphere of this country, and who can guide her into normal relations with the new life around her. These girls are potential wives and mothers, and their children will be American citizens, just as much as yours and mine. The homes they maintain will contribute to our civilization, or be a drag upon it, according to the ideals and standards which we have provided for them. To reach these girls spiritually, to shepherd and guide them with as little shock and confusion as may be in the transition from the old to the new, is the work of an expert, and a work of great importance and far-reaching effects.

Have you ever attended a session of Juvenile Court? If you have, you have doubtless seen the consequences of the failure of some family to adjust itself to new and imperfectly understood conditions. The father must be out at work all day, absorbed in his job and his associates. The mother cannot speak English, she is hampered by the care of the youngest children and by the difficulties of house-keeping in a strange land. What is to prevent young Antonio from joining the "gang" of that neighborhood, where he rapidly rises to the position of leader by virtue of his superior energy and keenness, and



where he speedily earns for himself a bad name by various pranks, until at last there is one prank too many, or perhaps some really serious offense, and he is grasped by the strong hand of the law and brought into the Juvenile Court. This is often the best thing that could happen to Antonio; but in such cases as his is revealed the great need of some agency that can defend and direct these little homes and family groups, warning them of unsuspected perils, guiding, interpreting, bringing to them the best there is for them in our American civilization.

Not many of these boys can win through to their Promised Land, like Mary Antin. Most of them are of less ability, but for every one of them our churches, our libraries, and our schools hold treasures. But some one must furnish the key.

We are coming to see now that one of the greatest services we can render is the saving of the home. The home is the most precious thing any one of us has, the right and the greatest need of every child. The day of the bound-out child and the orphan-asylum is passing, and we are awaking to the value of the plain every-day home, like yours and mine. It is possible, and not only possible but natural, for families of alien birth to make for themselves such homes, even in three rooms on the

top floor of a populous tenement-house, if only some one holds out a helping hand at the right moment. They can preserve the best of the old life, and add to it the good things of the new, if some one they trust will keep them steady during the period of adjustment.

It seems to me that in these ways the young women who have been trained at Schauffler are rendering a very direct and constructive service, not only to our churches but to our community life. They are settlement workers, friendly visitors, nurses, teachers, relief agents, and evangelists, all in one. Theirs is a great task, and they labor at it with untiring zeal, devotion and love.

## CHAPTER XXI

### Cleveland Presbyterianism and the Schauffler School

By CHARLES L. ZORBAUGH

Superintendent of the Church Extension Committee of  
the Presbytery of Cleveland



REV. CHARLES L. ZORBAUGH, D.D.

It is my privilege to contribute to this volume an appreciation of the workers the Presbyterians of Cleveland have been able to secure from the Schauffler School. We have, to be sure, Presbyterian schools of a somewhat similar character in Pittsburgh and Chicago, and the Florence Harkness Memorial Missionary and Bible Training School at Wooster offers opportunities of training for persons who wish to enter into the general field of social service in connection with the Church. We have

found it, however, so convenient and advantageous to make use of the Schauffler School when we have needed workers that we have not yet looked anywhere else during the three and a half years that we have been developing our work in Cleveland. The spirit of Schauffler School and its traditions commend it warmly to the sympathy and support of the general Christian public in this city, and the possibility of using the students as volunteer helpers during the three years of their course makes the presence of the School in Cleveland a matter of very special advantage to Cleveland pastors and churches. We have ourselves made use of this volunteer service to a very considerable extent and found it most helpful.

The following graduates of Schauffler School have been in the service of the Church Extension Committee of Cleveland Presbytery during the last three years: Miss Barbara Hornyak, Miss Jane Holesovsky, Miss Mary Csuchta, Mrs. Anna Tyma, Miss Anna Cipka, and Miss Leonida Cagnola.

While these workers have not been of a uniform character and equipment, my experience with them gives on the whole a high opinion of the value of such young women to the churches in our great city and industrial regions which have to meet the problems presented by large immigrant population.

Of these young ladies only two are in our service just now, and of them I would speak more particularly.

Miss Hornyak was one of the very first workers we secured from the Schauffler School and began her work as missionary visitor at Mayflower Church in January, 1912. Mayflower is one of our smaller and weaker churches, and we saw little hope of building it up into any strength or promise until we discovered the large possibilities in the foreign population surrounding it. It is in immediate touch with the largest Hungarian colony in Cleveland. Those living near the Church are overwhelmingly Catholic. We found, however, that they responded eagerly to opportunities opened for them at Mayflower Church. Our Daily Vacation Bible School has for three years been the largest in the city, and Miss Hornyak quickly found a troupe of little children eager to come to her kindergarten or children's hour every morning of the week except Saturday and Sunday. She is herself a Magyar and is received freely into the Hungarian homes of the community, where she has in these three years past made a warm place for herself in the hearts of the mothers, and in the affections of the children. For three years she had no equipment, and yet the children grew into a larger and larger company under her care, until she had

as many as eighty-five or ninety in the small prayer-meeting room of the Church, so that the children sat in a double row around the walls, and the task of keeping them happily and usefully busy was a difficult one. At last we have given her better facilities. Since November first our Mayflower Parish House has opened its doors just behind the Municipal Bath House and a block and a half away from the Church, and here Miss Hornyak now gathers her children and enjoys the great advantage of a complete kindergarten equipment and of volunteer help, at least one young lady coming to assist her every morning from one or another of our Presbyterian churches. In addition to her work with the children, she has her clubs and sewing classes among the older girls and her Mothers' Club, a new venture which is meeting with success.

It is expected that soon there will be need also for a cooking class, and a generous gas range is already installed waiting for the day of its need. Miss Hornyak is by this time well known among the women of our Presbytery, as the Women's Presbyterian Home Missionary Society pays her salary, and she is frequently called upon to speak about her work at various women's gatherings.

Miss Cipka has been with us only a year and a half, and was at first assigned to Immanuel Church,

Collinwood, for service among the various nationalities of that neighborhood, but more particularly the Greiners. Her principal work now lies at the North Church, where the Church and the Presbytery are cooperating through what we call the Extension Department, the activities of which are financed by the Church Extension Committee. In this department Miss Cipka is employed to put her main strength into visitation and activities with the mothers and children of the large polyglot population surrounding this Church, near the Lake Shore at the corner of Superior Avenue and East 40th Street. Miss Cipka is a Slovak, and there is a Slovak Calvinistic colony in this neighborhood, numbering possibly 200, in which she finds a more special welcome and opportunity. Her work is not intended to be confined to all of these, but is meant to reach out to all the foreigners of the community. She, too, has her sewing groups among the older children, and is just starting kindergarten and mother's work. She has high hopes, too, of reaching the men of the neighborhood, and with the help of the pastor, Mr. Geddes, plans to get them together for a night school in English. Miss Cipka is deeply interested in her work, and I believe she will accomplish much in this most important field, for she is a young woman of character and devotion.

## CHAPTER XXII

### **Schauffler as a Home and Foreign Missionary Agency**

By REV. HERMAN F. SWARTZ

Assistant Secretary of the Congregational Home  
Missionary Society

When the uproar in Europe is finally quelled, it is likely that the United States will be the effective exponent of the standards that will guarantee prolonged peace. We are all praying that this may be so.

A result so momentous will not be the fruit of a mere wish. There are now in operation lines of force reaching from America into the older lands across the sea which are materially modifying the Old World's conceptions of many of the fundamental things of life. We have long recognized the power of commercial interactions. We have considerable esteem for the international place of America in politics. Within a few months, however, many of us have been compelled to realize that neither our wealth nor our political prestige accounts for a great part of the influence America is surely exerting in other lands. Some have been greatly puzzled to know how to explain this extension of American sentiment, with the consequent eagerness of each



belligerent to secure American approval for its cause. If any one will study the Schauffler Mission-



REV. HERMAN F. SWARTZ

ary Training School, he will find the key that will unlock this whole subject. It will speedily appear that American home missions have international effects whose magnitude has been hitherto almost

ignored in popular presentations, but whose forcefulness is none the less immediate and persistent.

For a number of years we have been receiving at the ports of America approximately a million aliens annually. The earlier immigration from northern and western Europe bore so close a resemblance to the earliest arrivals that our problem was barely one of quantity, but during the last quarter of a century, while the quantity has continued steadily to increase, there have been qualitative differences as the immigration sources have moved toward the south and east of Europe.

These immigrant peoples have exerted their reflex upon the lands of their origin in several truly significant ways. In the first place, they have sent back to the peasants and industrials of Europe a steady stream of gold, amounting to hundreds of millions of dollars. This money has paid off mortgages, released whole villages from practical serfdom, reconstructed the standard of living, broken down the barriers of servility, and in consequence given both the start and the inspiration to produce great changes in the old communities. As the gold mines of Peru made Spain illustrious for a century, so the wages of America are working the recreative miracle in the older nations of eastern Europe. All this gives opportunity for better things, even if it does not furnish these better things themselves.

Secondly, there is a much larger return tide of aliens than is ordinarily supposed. Prior to the great exodus due to the war, the flood annually returning to Europe amounted in round numbers to three hundred thousand souls. These men have dwelt for a while in our land, within the sound of our church bells, next door to our public schools, within reach of our pastoral visitation. They have inevitably absorbed a good deal of America—much of its worst, and a part of its best. Thus we have been sending abroad every year full three hundred thousand foreign missionaries, advocates of Americanism—political, social, and religious—thoroughly knowing the speech of the peoples to whom they go, welcomed among them as among kindred, and all this without a penny's charge to our Foreign Boards. They are laying cables, binding and interweaving America with the Slavic and Mediterranean peoples.

Thirdly, the children of these immigrants, born in this land, but of immediate foreign antecedents, are intermarrying rapidly with one another, and with the children of longer American parentage. We are demonstrating to ourselves the significance of the fusion of the races, and to Europe the possibility and the effectiveness of a supernationalism hitherto unknown in that continent of narrow boundaries. Dynastic wars, and the herding of di-

verse nationalities under the sway of one troubled government, are likely soon to be things of the past. The visible demonstration in America of the essential equality of all the great European race stocks bids fair to be one of the chief influences in healing the unending irritation that Europe has so long endured.

If the money going abroad may be directed toward the establishing of the things which we in America have found most desirable, if the returning tide is composed of men upon whose characters we have impressed the exalted standards of American evangelical faith, and if the alloyed race developed on our own shores reveals the superiority of mankind, as against provincialism, then we shall have been able to gather into our own hands the power to bless the peoples across the sea. The greatest world statesmanship of America will be exerted along these lines through the mobile agencies of immigration.

It is just here that the Schauffler School has taken its place as one of the prominent instruments toward these ends. For all these years it has gathered into its house and beneath its benediction a chosen group of the finest young women of many different nations. They have been thoroughly trained to go in and out among their compatriots residing in our

land, teaching these foreign-speaking peoples how to live the American life at its best, to increase their earnings, to maintain the standard of living, to save money without destroying vitality, to interpret life not in what one possesses, but in the terms of what one accepts of God. These women have maintained constant relationships with the lands of their origins, continually by letter, and frequently by visit, broadening and deepening the channels of American influence abroad. They have been among the most effective agents for impressing upon the immigrant the good things of America as against the many evil things so readily propagated by the saloon and the other gross interests of life. They have fought the ignorance of poverty with the wisdom of Christianity and despair of overtoil with the glorious optimism of high living. They have transmuted the small savings of unskilled labor into the priceless wealth of ideals. These young women have worked as pastors' assistants, teachers, visitors, nurses, and best of all as pastors' wives, in many of the most significant fields of our great cities, and under the care of every important evangelical denomination. With scarcely an exception, their ministry has proven highly satisfactory to those who have supported them, and to the writer's certain knowledge eminently profitable to those

toward whom their labors were directed. The Congregational Home Missionary Society always has under its commission several of the graduates of the Schauffler School. Without invidious comparison, we believe, on the basis of our experience, that a dollar invested in the service of one of these highly trained women will yield a larger return in the terms of the things that we are seeking than will any other form of investment that can be made among people of foreign speech, and we are also persuaded that the same statement is true in many instances where the labors are among those who almost wholly use the English tongue.

Some of the most careful among us have about obtained the conviction that one such trained woman working in a foreign community in America will not only do an invaluable piece of home missionary work, but she will also do as much both in quantity and quality in the line of foreign missionary work as though commissioned to go abroad. The writer knows of no investment of life or of money of which more may be said than this.

## CHAPTER XXIII

### The Woman's Home Missionary Federation—Buildings and Endowment—\$125,000 in Five Years—After the War in America and Europe

*"Watchman, what of the night? The morning cometh, and also the night: if ye will inquire, inquire ye: turn ye, come."*

God only knows what the future has in store for the nations of the earth. Little by little the scroll is unrolled. Again and again the inquirer must come. God changes the portion of his people. And because of changes and uncertainties men are made to feel their need of God. They cannot do without him. Thus faith is maintained and strengthened. "Because they have no changes, therefore they fear not God."

This is as true for the institution as it is true for the individual and the nation. In the constitution of society, and in the relations of men, and in the work of the church, both in this country and in Europe and Asia, it is certain that great changes are imminent.

They are already in progress. And to meet the changing conditions there will always be needed Christian institutions which shall be able to impart

to prospective Christian workers, as they are enlisted year after year and generation after generation, the vision and wisdom and devotion and touch of Christ which they need for the work that God gives them to do.

It was because of the tremendous racial changes then just beginning that The Schaufler Missionary Training School was called into being.

It was organized to meet a great and a present need, which has remained present and has increased with the advancing years.

But is it to be a continued need? Is the mighty current of foreign immigration, which has increased our American population by the hundreds of thousands yearly, to continue to sweep in upon us; or is immigration to be retarded and checked, and the Americanization and Christianization of those who are already with us to be speedily accomplished?

This has been a question latent in the minds of many of the friends of Schaufler undoubtedly, as in the past they have thought of the future of the School. And because of its unique character, and because of the unique and peculiar work which its graduates are called to do, they have wondered if the time might not come when its work could be taken over by other schools and colleges and Home Missionary agencies and carried on as well.



To this latent question has been due, in part no doubt, the tardy support which the School has received, and its slow development.

Little by little the Providence of God seems to be clearing the vision on this matter, and making the way plain. It is apparent that exigent problems of immigration, and the deeper and more important problems of the re-Christianization of Christendom, are to find no speedy and no easy solution. There is no discharge in this war, and there must be no weakening in the support of our recruiting schools. This, earnest-minded Christians have been led increasingly to feel.

And the remarkable efficiency of the Schauffler graduates, and their success in reaching with the simple gospel of Christian love and ministry the fundamental sources of moral influence, the mothers in the homes, the daughters and the little children of their own nationalities, and through them leavening the Sabbath schools and Endeavor Societies and churches and communities with the mind and spirit of Christ, have been such that Home Missionary workers have been led to feel that to abandon the Schauffler School would prove the practical abandonment of Home Missionary endeavor among our immigrant peoples.

And this deepening feeling, especially among the

Congregational Woman's Missionary Unions of the land, which have been the strongest supporters of the School through the years, has led to organized action and a definite proposition for enlargement and financial support, which seems to insure the financial future of the School.

The history already recited indicates sufficiently the precarious financial foundation upon which the School has rested, the heart-rending efforts and anxieties of its founder and his successors to secure the funds needed for its support and for the development which it has made, and for an assured recognition from the National Missionary Societies.

This struggle has not been due to any lack of appreciation of and interest in the work of the School, nor wholly because of the question with respect to the future just suggested, but has been due largely to the incomplete development and unification of the Congregational denomination itself and its missionary agencies.

This national denominational unification is now well nigh accomplished. The relation of the School to both our Educational and Home Missionary work is recognized and defined.

The Woman's Home Missionary Unions, hitherto isolated state organizations, have come to their own.

Beginning first in 1887, at the call of Mrs. William

Kincaid of Brooklyn, New York, an annual meeting of these Unions had been held in connection with the annual meeting of the Congregational Home Missionary Society.

To foster a spirit of unity and fellowship, however, and especially to represent Congregational women in interdenominational efforts for home missions, a closer and more permanent organization was felt to be needed. After long and careful deliberation, at the meeting held in Springfield, Massachusetts, in May, 1905, The Woman's Home Missionary Federation was duly organized.

As the work of this organization progressed there was developed the strong feeling on the part of its leaders that, as a means of unifying the widely scattered Unions, all should unite in working for some one home missionary object. Many of the Unions were already contributing to the support of Schaufler, and it was suggested, first by Mrs. Harry Wade Hicks, that this School should be that object. In January, 1914, at an Executive Committee meeting of the Federation, held in Chicago, this object was proposed. Although an entirely new idea to many, it was received with enthusiasm.

The School was visited by officers of the Federation, especially by its President, Mrs. Roy B. Guild, of Kansas, and her successor, Mrs. Hastings H. Hart,

of New York. A thorough study was made of its condition and administration, and of the policy which should be adopted with reference to its future.

At a meeting of the National Missionary Boards, held in New York in March, the proposal before the



MR. FORREST AMOS COBURN  
Architect of Present Building

Federation was presented, and was endorsed. Later, by a meeting of the eastern district of the Federation, it was voted, and statements of the plan were sent to all of the State Unions, and from them hearty responses were received.

The Annual Meeting of the Federation was held in Providence, Rhode Island, in October, 1914. At this

meeting the proposition was presented by the officers of the Federation, and plans for the enlargement of the School plant were presented by Mr. C. H. Hopkinson, of Cleveland, the architect of the School, who said, in part: "My work as a city architect



MR. CHARLES H. HOPKINSON  
Architect of New Building

and as an institution architect has given me an opportunity to judge what is required for an institution of this kind. Cleveland gathers to itself about 40,000 people every year, nine-tenths or more of whom are foreigners.

"The colleges do not reach the problem as Schauf-fler does. The time will come when Schauf-fler will

take college graduates and give them training for this foreign work. The present building is a two-story frame building in the fire district; it might very properly be condemned from a fire inspector's standpoint. I should simply make such reasonable improvements as would safeguard the lives of the pupils. This expenditure would not be more than \$6,000. As to further enlargement our problem is: How can a little money be spent so that what is done will be a part of the large institution which we expect to have in time? In this plan (pointing to drawings displayed and explained in detail), we have tried to answer these problems. One hundred and fifty students is about the maximum this institution is expected to accommodate. We have planned for this number."

Following the presentation of the proposition and the plans, and their full discussion, on motion of Mrs. A. H. Standish, of Illinois, it was unanimously voted, "That the Federation undertake to raise \$125,000 in five years for Schauffler Missionary Training School, \$75,000 to be used for buildings and \$50,000 for endowment. This to be included in the proposed Tercentenary Fund."

Thus with the Federation of the Woman's Home Missionary Unions of all the States officially behind it, and with a definite plan for the raising of the

funds needed, the financial future of the School seems secure.

It is quite true that the money has not yet been raised, and that diligent effort will be needed to raise it; also that while this \$125,000 is being secured for the enlargement of the School plant, the work of the School must be continued and its current expenses met.

All of these considerations, however, have been fully faced, and the burden intelligently and courageously assumed.

In presenting the proposition to the Federation for their action, its President, Mrs. Hastings H. Hart, said: "This must all be over and above regular gifts. We must not starve Schaufler while we are building her new home."

With this secure foundation for the future progress and development of the School, then, what more can we forecast wisely of her work? As these pages are written, Europe and the world is convulsed and distressed by the most terrible, the most unbrotherly and most unchristian war that the world has ever witnessed.

What is to be its effect upon the future of this country and of the nations and races from which our immigrant peoples have come?

All are involved in it, and the definite outcome is known to God only.

Certain things, however, are clear. The dynamic of immigration in the past has been the oppressions and hardships experienced in the home lands where the war is now raging and the longing for liberty and opportunity. Let the war end as it may, it cannot fail to leave its survivors in a vastly more deplorable condition than they were before. Should imperialism be maintained in the imperial nations, and extended, the heavy hand will be heavier still, and the burdens of taxation will be hopeless and crushing.

Should imperialism and militarism be overthrown, a long period of governmental confusion and experiment will be almost inevitable, and the burdens of taxation can be in no wise lightened.

Add to this the awful impoverishment and ruin wrought by the devastations of the war, the ruined cities and villages, the battle-plowed fields, the broken households, the maimed and crippled and dependent, and the widows and orphans of the war. Who will not wish to escape from those stricken lands! Who of those for whom escape is possible will fail to attempt to do it!

And whither shall they flee but to this land which has become the refuge and the home of so many of



their own people, and in which they have found both the liberty and the opportunity which they have sought!

This means, for the not distant future, the more than probable tremendous increase in the tide of immigration, and the multiplication of the problems which this new and impoverished tide will bring.

And for those who remain in their home lands to work out there the destinies of the nations as they are yet to be, there is sure to come the tremendous changes which a great war always brings about, the mobilization of mind, the vision of new truths, and an aspiration for better things dimly apprehended.

The religious effect upon multitudes the world over will be no doubt for a time disastrous. A nominal faith will be destroyed. "Where is now thy God?" is a challenge which the Christian Church will be compelled to meet.

But increasingly it will become apparent that an institutional and formal religion, by whatever name it may be known, and however grand and spectacular its organization and ritual, is a delusion and a snare.

Such a religion may adorn and bolster up a material and commercial civilization for a time. But when selfish ambitions and interest clash, and monster armies and navies are equipped and eager for action, then the restraining and controlling power

of God is wanting, and civilization and religion both go down in ruin.

From such forms of religion and from such a merely material civilization men will, and must increasingly, turn away.

But the religion of the spirit of Jesus Christ our Lord, the spirit which forbids the lordship of any man over the soul or the body of his fellow man, and which finds its supreme expression in ministries to the needs of men, the spirit which is friendly, which overrides all the barriers of race and caste and color, which counts every man a brother, and which leads one to love his neighbor even though he be an enemy, as himself, to such religion, embodied in life and expressed in conduct, men everywhere will respond. It is this spirit, regnant in the hearts and lives of the multitudes, which can alone make war impossible, Hague tribunals and sacred international covenants effective, universal prosperity certain, and insure the establishment of a permanent peace.

Where is such a religion to be found? Perfectly, as yet, it is nowhere to be found. The Christianity of Christ has never yet been tried in this world. Nevertheless, here in democratic America, this is our ideal. And imperfectly as it has been realized, it has wrought as an inspiration in the hearts of multitudes of our people; it has molded our forms

of government, and given shape and purpose to our institutions both civil and religious. It has made us what we have become to the nations of the world, a House of Refuge in their distress.

The position of the United States among the nations today, as the one great neutral nation, gives to us already unprecedented moral power.

Unless by petty self-seeking we wantonly throw away our opportunity, that power will be augmented as time rolls on.

The eyes of the distressed of all nations and races will be upon us, and their ears will be attentive to our cry. Peculiarly will the attention of the great Slavic peoples be turned to this land, because so many have here found a home. As never before, not only Austria-Hungary but Russia will open to the influence of American Protestant Christianity.

What a field, thus, is opening up for our Christian churches! What a field especially for the graduates of Schauffler! It is theirs now, and is to be theirs in the coming days, to meet the stricken people of their own lands here with the message and cheer of the Master, to give them the light of the never failing love of Christ and of their brother men, to inspire them with Christian faith and hope and courage, and speed them on their way.

It will be theirs no doubt, by the way of reflex in-

fluence, to send back to the home lands, through those whom they may reach and inspire, the same Christian message.

In the providence of God some may be called to return in person to those lands, and, as our missionaries abroad, preach the gospel to their own people there and live it into their lives.

The Schauffler Missionary Training School has for its single and supreme purpose the realization of the mind and spirit of Christ in its students, and the communication of the Christ-spirit through them to those to whom they may be sent.

The need of the whole world today is that of the spiritual Christianizing of the world. This must be brought about in large measure by the re-Christianizing of Christendom, beginning with these United States.

May it not be that God has brought The Schauffler Missionary Training School into being in this country, and has led it on through the years until it has established itself in the confidence of Christian people, has revealed its efficiency and the reason for it, and has secured the substantial support which it needs, that it may become a mighty factor in the vastly greater work opening before us, of making out of the bitter woes of the present kingdoms of this world the kingdom of our Lord, and of His Christ, that He may reign for ever and ever?

## Appendix

### AGREEMENT WITH THE CONGREGATIONAL CONFERENCE OF OHIO

Pursuant to notice duly given, the members of the corporation met at the office of H. Clark Ford, Cleveland, Ohio, this 23rd day of November, 1911. Mr. H. Clark Ford was chosen Chairman, and Mr. E. S. Rothrock was chosen Clerk.

The following preamble and resolution was offered by Mr. Fraser, seconded by Mr. Tenney and, after consideration, unanimously adopted:

WHEREAS, The Schaufler Missionary Training School succeeded to that part of the work of the Bohemian Missionary Board of Cleveland, Ohio, pertaining to the education and training of Missionaries and Pastors' Helpers, which work was and is now carried on principally at its building on Fowler Ave., Cleveland, Ohio, and

WHEREAS, the property used for said school was duly conveyed by The Bohemian Missionary Board to The Schaufler Missionary Training School, by proper conveyance dated at Cleveland, Ohio, September 8, 1906, which conveyance was duly recorded in the public records in the Recorder's Office of said county, and

WHEREAS, said school was established by and its property secured largely from the Congregational Churches of Ohio and elsewhere, and the members thereof, and said work, since its inception, and at all times, has been supported and carried on largely by contributions received from such churches, and

WHEREAS, it is desired and deemed necessary, by providing certain limitations and conditions in the title to its property, to have the work of said school more fully supported and recognized by said churches, and the state and national bodies, in which the Congregational Churches of Ohio are united, and to enable said school to come under the plan of benevolences of said denomination, now known as the Apportionment Plan, and under any plan which may hereafter be adopted by said churches.

NOW, THEREFORE, be it resolved that the title to all its property, real and personal, be held by it subject to the limitations and conditions hereinafter appearing. So that its property of every kind shall at all times be retained within the denomination of Christians now known as the Congregational Conference of Ohio and the National Council of Congregational Churches.

AND FURTHER RESOLVED, that the Board of Trustees of The Schauffler Missionary Training School are hereby authorized and instructed to cause its proper officers to execute a conveyance of all real and personal property belonging to said Schauffler Missionary Training School to the Congregational Conference of Ohio, a corporation of the same denomination, not for profit; the same to be retransferred to said The Schauffler Missionary Training School, subject to the following terms and conditions, to wit: "This deed and conveyance is given and accepted in trust, however, for the purpose of providing and insuring that the property aforesaid, or the proceeds thereof, in whatever form it may exist, shall be and remain in the control of and be used for the advancement of the work of the Congregational denomina-

tion of churches, as represented in the grantor and in the National Council of the Congregational churches of the United States, the successor or successors of either or both, on the following terms and conditions, to wit:

1. Said premises shall be used for the education and training of persons to do work as Missionaries and Pastors' Helpers, under the direction and auspices of said grantee.

2. If said premises should ever be sold, leased, mortgaged, or exchanged, the income and proceeds therefrom shall be held upon all the terms, conditions, and under the trust herein set forth.

3. No attempt shall be made at any time to transfer said school or any of the property to any other denomination or sect, or to teach therein any other faith or doctrine than that which is or may be held by the grantor, and by the said National Council.

4. The taxes and assessments and public charges, if any, insurance and repairs necessary to keep said property in good repair, shall be promptly and regularly paid when due by grantee.

5. If the grantee fail to fulfill and perform said terms and conditions, or if said school should be abandoned or closed, or cease to exist, then said premises shall immediately and without any action or notice to grantee, revert to and become the property of grantor absolutely, and grantor may take possession thereof, and administer or sell, convey and dispose of the same for the above purposes, or for such other educational, missionary or religious purpose within the State of Ohio, as it may be empowered to do, under its corporate rights.





# Index

- Adams, Rev. E. A., 25, 145.  
Allyn, Miss Abbie M., 183, 197.  
Alumnæ (see Graduates).  
Alumnæ Association—Organized, 140; motto, 191; scholarship, 223.  
Anniversary—Twentieth, 65; twenty-fifth, 201 f.  
Appendix, 337.  
Apportionment Plan, 213, 226.
- Baldwin, Mrs. E. G., 85, 88.  
Belsan, Anna, 62, 68 f.  
Berry, John F., 214 f.  
Bethlehem Church, 34 f.  
Bible Reader (see Memorial).  
Board of Lady Visitors, 89 f.  
Bohemian Mission Board, 34, 75, 89, 91 f., 143 f., 163.  
Bohemian Work, 15, 158.  
Brehovsky, Mary—Sketch of, 268 f.
- Carroll, Rev. C. W., 156, 191.  
Clark, Rev. A. W., 25, 40, 153 f.  
Collins, Rev. Chas. Terry, 32, 36, 149.  
Corporation, 9, 164 f., 173 f., 211 f.
- Davis, Ozora, 237, 246 f., 255.  
Deaconesses, 50 f.  
Deas, Mary H., 173, 197.
- Education Society, 113 f., 174, 180 f.  
Endowment Fund, 163, 177, 180, 182, 184.
- Federation, Woman's Home Missionary, 239 f., 242, 323 f.;  
Annual Meeting of, 328.

Ford, H. Clark, 164, 173.

Founder's Day, 176, 221.

Fraser, Rev. J. G.—Introduction by, 7; dedicatory prayer, 80.

Graduates—Experiences of, 117 f.; in conference, 124; reunion, 140; work of, 140 f., 256, 297, 303, 311, 316; gifts of, 178, 219; efficiency of, 325.

Gross, Anna A., 88, 105, 174.

Harris, Rev. Bertha J. (see also Juengling), 119 f.

Hart, Mrs. Hastings H.—Article by, 303 f.

Hobart, Clara, 43 f., 49, 85, 133, 150, 177.

Hobart, Mr. and Mrs. Donley, 64.

Hobart, Ella, 65, 88, 127 f.

Home Missionary Society, 34, 36, 108 f., 114 f., 213.

Hopkinson, Chas. W., Architect, 329.

Ingatherings, 101, 221.

Jenkins, James A.—Poem of, 204.

Jindra, Marie J., 198.

Johnston, Mrs. A. A. F. (quoted), 137.

Juengling, Bertha (see Harris).

Kincaid, Mrs. William, 238, 242, 327.

Labaree, Mrs. B. W., 25 f., 202, 221.

Leavitt, Rev. G. R., 73.

Mellen, L. F., 75, 98.

Memorial, Schauffler, 85, 142, 176, 193, 224.

Merriam, Mrs., 76.

Metcalf, E. W., 76.

Mills, Rev. C. S., 153.

Mills, Mrs. Mary W.—Principal, 133; report of, 139; work for endowment, 176 f., 184 f.; report of, 178 f., 186 f., 206 f., 218 f.; field work, 235; letter to Dr. Davis, 247, 255.

National Council, 50, 181.

Nichols, Rev. John R., 67, 77.

Oberlin Slavic Department, 40 f., 45 f., 151.

Olivet Chapel, 34.

Olney, Mr. and Mrs., 175.

Osborne, Mrs. Elizabeth C., 174, 183, 197.

Peck, Mary Anna, 71, 77, 85.

Polish Work, 118, 127, 132, 158.

Porter, Mary H. (quoted), 138.

Reitinger, Marie—Sketch of, 257 f.

Reports—Mrs. Schauffler, 65 f., 102; Miss Belsan, 68 f.; Miss Gross, 105 f.; Mrs. Mills, 139 f., 178 f., 182 f., 186 f., 207 f., 218 f.

Rovnak, Mary—Sketch of, 287 f.

Schauffler, A. F.—Quoted, 57; visits school, 221.

Schauffler, Clara (see Hobart).

Schauffler, Henry A.—Birth, 20; boyhood, 20 f.; education, 21 f., 146; marriage, 22; teacher in Robert College, 23 f., 147; missionary to Turkey, 24; missionary to Austria, 35 f.; champion of religious liberty, 25 f.; superintendent of Slavic work in U. S., 32; D. D., 37; death, 153; return to America, 29; called to Cleveland, 32, 132, 148, 157; begins work for Bohemians, 34; missions established, 36 f.; death of Mrs. Schauffler, 38, 149; report to National Council, 50; efforts to reach homes, 59; marriage to Clara Hobart, 85, 146; report of, 140 f.; travels, 142; illness, 142; funeral services, 143; memorial services, 143 f.; character of, 151, 153 f., 156; school named for, 160, 163.

Schauffler, Rachel Capen—Poem of, 151.

Schauffler, Wm. G.—Birthplace, 13; exile, 13; education, 13 f.; religious experience, 14; marriage, 17; work in Turkey, 17 f.; ordination, 17.

Scholarships, 178, 190.

School—Aim of, 9 f., 326; founded, 58, 62 f., 92 f.; need of, 44; difficulties, 59, 60 f.; unique, 62; first home, 64; second home, 65, 71; third home, 67 f., 75 f.; heredity, 13; name, 163; corporation formed, 164; records of, 164; trustees of, 164; articles of incorporation, 165; meeting of corporation, 173; legacy for, 175, 188, 227; needs of, 179, 199 f.; students, 60 f., 180; third floor, 180, 192; national council, 181; student body, 185, 219; gifts to, 182, 195, 238; improvements, 183 f.; curriculum, 83, 102 f., 190, 192, 225, 228 f.; self help, 191; commencement events, 191, 202; attendance, 192 f.; lots for, 200 f.; property, 210 f.; prayer for, 238; missionary agency, 316; called into being, 324; efficiency of graduates, 325.

Slavinskie, Rev. Barbara, 132 f.

Slovak Work, 121 f.

Steiner, Prof. E. A., 181 f.

Stern, Miss Fannie, 173.

Swartz, Rev. H. F.—Article by, 316 f.

Tenney, Rev. H. M., 73, 206, 227 f.

Unions, Woman's Home Missionary, 95 f., 108, 111 f., 326.

Vasicek, Anna, 121 f.

Whitcomb, G. Henry, 40.

Whitlock, Rev. F. M., 160.

Woodberry, Miriam L.—Article by, 296 f.

Zorbaugh, Rev. Charles L.—Article by, 311 f.







BV  
2093  
S43  
T45

THE LIBRARY  
UNIVERSITY OF CALIFORNIA  
Santa Barbara

---

THIS BOOK IS DUE ON THE LAST DATE  
STAMPED BELOW.

---



UC SOUTHERN REGIONAL LIBRARY FACILITY



**AA** 000 073 609 0

